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VOCATIONAL STRESS IN PROTESTANT CLERGY

BY

WESLEY MILLER

©

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DEDICATION

I dedicate this project to the memory of my parents, Henry and Lydia Miller, whom I continue to honour with deep love and appreciation until we meet again.

ABSTRACT

The goals of this investigation were to identify the individual stressors perceived by members of the Protestant clergy and to determine the incidence of these stressors.

Twenty-four male Protestant clergy contributed 91 statements related to their vocational role. These statements were placed in homogeneous groups by 16 male and female Protestant clergy. Based on multidimensional scaling and cluster analysis, a concept map of the 91 statements was developed. The following nine underlying themes were identified: congregation expectations, congregation politics, overwhelming demands, family pressures, personal expectations, denominational/organizational stress, decreasing commitment, volunteer problems and powerlessness. A sample of 100 ordained male and female Protestant clergy in Canada was administered a scale (Clergy Vocational Stress Scale) based on the 91 statements to determine incidence levels of the different stressors.

Clergy, in general, reported being satisfied with their vocations and experiencing relatively low group levels of stress. An individual analysis found that vocational stress was experienced in a wide variety of areas and in sufficient number to warrant concern. Approximately 10% of the respondents were seen as especially at risk for vocationally related stress. Clergy who were female, less tenured, lower salaried, and dissatisfied with their vocation, were statistically more likely to experience stress in a greater number of areas. The Clergy Vocational Stress Scale was seen as a promising measure of vocationally related stress for members of the Protestant clergy.

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CHAPTER 1: INTRODUCTION

Statement of the Problem

One needs only to note the proliferation of research on stress over the last two decades to become aware of the significance of the subject of stress. An ever increasing number of journals and books are devoted exclusively to this topic, courses and seminars in stress management are being offered, and articles on stress in the mass media abound. Attesting to the high level of interest researchers have for the topic, the PsycINFO DataBase (American Psychological Association, January 1, 1984 - December, 1995) contains over 18, 500 articles giving reference to the topic of stress.

Given the extensive study of the topic, it is somewhat interesting to note that there is substantial scholarly disagreement over the definition of stress. Selye (1956, 1974), who is credited with inventing the term "stress" in psychology and medicine, defined stress as "the nonspecific response of the body to a demand" (1956, p. 54). His focus on the nonspecific *general adaptation syndrome* exemplifies a strict response-based definition in which the exact nature of the stressor remains largely unimportant. On the other hand, stimulus-based definitions of stress understand stress as any environmental stimulus that impinges on an organism (Cox, 1978). Striking a middle position, Lazarus's (1966) definition of stress emphasized the individual's vital role in the stress equation. Lazarus focused on an individual's cognitive appraisal which presumed that specific kinds of information were operative in appraising a particular stimulus as a stressor. Recently, Stoyva and Carlson's coping/rest model illustrated the growing recognition that stress is a multidimensional phenomena, "referring to a situation in which the challenges or threats facing the individual exceeds his or her coping resources . . . [which] sets off a coordinated pattern of physiological, behavioral and psychological reactions" (1993, p. 729).

Although some argue that a lack of consensus on the definition of stress is indicative of a paradigm crisis (Derogatis & Coons, 1993, p. 219), Breznitz and

Goldberger (1993) suggested that the absence of agreement more properly reflected the rapid expansion of stress research in many divergent areas and that this result may be more conducive to future theorizing than a premature closure of the subject. While there is a lack of clarity about stress definitions in general, there appears to be a growing consensus in the literature that distress arises only when imposed demands exceed the ability to cope (Lazarus & Folkman, 1984; Osipow & Spokane, 1981, 1983) and that there are important psychological moderators of the stressor-distress relation (see reviews by Cohen, 1991; Cohen & Edwards, 1989; Cohen & Wills, 1985; Gentry & Kobasa, 1984; Kessler & McLeod, 1985).

Research into the measurement and theory on the nature and effects of stress has been conducted in many domains and Goldberger & Breznitz (1993) have noted four basic themes in the literature. The first involves studies on the description of stressors and their impact on behavior. Stressors are seen to be external events or conditions that affect the organism and current research considers an increasing number of events and conditions to be stressful. Second, there is the investigation of the differential impact of a given stressor. The study of individual differences and personality characteristics is a rapidly growing branch of stress research. Most effort has been expended attempting to uncover the effects of a variety of cognitive styles (appraisals) upon the impact of stressors. The issue of individual differences and predispositions also plays a key role in the third theme in the stress literature--an investigation of coping strategies. How individuals react and adjust after appraising a stressor remains a central element in the study of the adaptational equation. Lastly, researchers are interested in the stress effects themselves. Chronic stress has been associated with suppression of immune function and increased susceptibility to disease (O'Leary, 1990) and the onset and progression of infectious pathology (Cohen & Williamson, 1991). Cooper and Marshall (1976) linked coronary heart disease to stress and more recently there is increasing recognition of the importance of understanding the role of stress in the development of acquired immunodeficiency syndrome (AIDS; Baum &

Nesselhof, 1988; Kiecolt-Glaser & Glaser, 1988). As well, the belief has long been held that stress is an important factor in the development of psychological disturbances (Abramson, Metalsky, & Alloy, 1989; Finlay-Jones & Brown, 1981; Hawkes, 1857; Hinkle, 1977; Paykel, 1982; Rees, 1976; Robins & Block, 1988; Rosen, 1959).

Some of the investigations of stressors and their impact on behavior have specifically examined the topic of occupational stress (some aspects of many kinds of work may have bad effects on most people under certain circumstances). While occupational stress is a relatively new concept and field of study (Holt, 1982), it has been identified as a significant problem in many professional vocations. Examples of specific vocations that have been investigated include physicians (Hosmer Mawardi, 1983; Pines, 1981), nurses (McConnell, 1982; Schaufeli & Janczur, 1990), organizational consultants (Pines, 1992), managers (Hallsten, 1990), police officers (Jones, 1985; Pines & Silbert, 1985), teachers (Copper & Kelly, 1993), lawyers (Gadzella, Ginther, Tomcala, & Bryant, 1990; Maslach & Jackson, 1978), mental health workers (Pines & Maslach, 1980), and psychotherapists (Farber, 1983; Garazotto, Carcereri, Turrina, & Ballarini, 1992).

Similar extensive research on stress experienced by clergy is lacking, despite the increasing awareness of the importance of clergy as supportive care-givers. Pargament (1990) replicated earlier research (Geurin, Verloff, & Field, 1960) by reporting that 42% to 62% of people who have emotional problems resulting from stressful events first turn to clergy for counsel. In an earlier study, Sell and Goldsmith (1988) found that two thirds of people who saw themselves as having psychological problems took those problems to their clergy or physicians, not mental health professionals. Many will visit no one besides clergy for professional help (Boyle, 1986; Kennedy, 1977). It has been estimated that clergy do more than half of the marriage and family counselling in the United States (Richmond, Rayburn, & Rogers, 1983). In addition, in North America, 50% of individuals reported that religious beliefs were important in their coping efforts, while only 15% indicated that religious beliefs had little or no significance in how they dealt with stress (Pargament et al., 1990). Finally, the role and person of the clergy has been identified as one the characteristics of religious organizations that relate to members' psychological well-being (Maton, 1989; Pargament, 1983; Pargament et al., 1987).

Identification with religious denominations still remains strong in society at large. Bibby (1995), using data from the 1991 Statistics Canada census, determined that about 8 of 10 Canadians identify themselves as affiliated with an identified religious group and about 75% of Canadians continue to view themselves as Roman Catholics or Protestants. Bibby reported that around 45% of surveyed Canadians, categorized by religious family, considered themselves Roman Catholic, about 24% Mainline Protestant (United-11.5%, Anglican-8.1%, Presbyterian-2.4%, Lutheran-2.4%), and about 6% Conservative Protestants (Baptist-2.5%, Pentecostal-1.6%, Mennonite-0.8%, Reformed-0.7%, Salvation Army-0.4%, Alliance-0.2%, Adventist-0.2%, etc.,).

Given the large number who identify with religious groups in the general population, the prominent role of clergy as supportive care-givers in times of distress, and the significant function of clergy in the community at large, this group remains an important one to investigate.

Evidence of Clergy Stress

In the studies of clergy that do exist, it appears that clergy have difficulty coping with the stressfulness of their jobs (Oswald, 1982a; Rediger, 1984; United Church of Christ, 1985). This conclusion is supported not only from information gained from self-report questionnaires, but by such evidence as the numbers of clergy seeking treatment for stress, the number who prematurely terminated their careers due to burnout, overload, or firing, and the many that are experiencing marital and family difficulties due to vocational stress.

Based on a study of persons admitted to mental health centers, the *Religious News Service* (1984) reported that clergy ranked 36th among 130 professionals in admissions. Several articles based on clinical data have concluded that a significant number of clergy demonstrate pathological traits of guilt (McBurney, 1977; Powell, 1980, Rickner & Tan, 1994) and perfectionism (McBurney, 1986; Mebane & Ridley, 1988). In 1990, the Southern Baptist Convention reported that, after maternity benefits, the largest portion of the $64.2 million dollars paid to clergy in medical claims during the previous year was for stress-related illness (Whittmore, 1991). Browning's (1981) study of 240 clergy found that mental health disorders and burnout among clergy were not restricted to a particular denomination or faith, but rather included clergy from all denominations.

Further indications of stress include rates of clergy burnout (Warner & Carter, 1984; Willimon, 1989; Wolstencroft, 1989). Clergy appear to be peculiarly susceptible to burnout according to a number of researchers (Daniel & Rogers, 1981; Ellison & Mattila, 1983; Oswald, 1982a; Rediger, 1982; Sandord, 1982). Blackmon (1984) reported studies showing 75% of clergy experienced periods of major stress and 33% seriously thought of leaving what they had conceived to be their life work due to stress. In his article, Jerden (1980) cited a survey by a major denomination in which three of four ministers reported feeling stress severe enough to cause depression, anguish, fear, and alienation. Wolstencroft (1989) studied 248 individuals in various clergy vocations in the Presbyterian Church in America, and found that, consistent with previous research, pastors and their wives appeared to have a lower quality of life than clerk dyads due to the stress of their vocational roles. Whittemore (1991) quoted data from a church consulting company which estimated that 17% of the clergy they worked with were suffering from long-term stress or burnout.

Some of this stress appears to result from excessive work loads. Orthner's (1986) study of United Methodist clergy found that the average number of hours reported by the clergy was 56.2, nearly 50% higher than the average work week in industry. Two out of three clergy (67%) reported working over 50 hours per week and 23% worked more than 60 hours per week. In another study of United Methodist clergy, London and Allen (1985) determined that on average clergy spent 54 hours per week fulfilling their professional duties, while only about 23 hours per week were spent with their families, and 15 hours per week were spent with their spouse. A more recent survey of 300 Protestant pastors conducted by the Fuller Institute of Church Growth (1991) found that 90% of sampled clergy worked more than 46 hours a week.

Premature career termination by individual choice and denominational firing has been cited as further evidence of the stressfulness of the clergy vocation. Jud, Mills, and Burch (1970) studied 216 ex-pastors and determined that 62% prematurely terminated their careers after only 12 years in the ministry. Whittemore (1991) provided data from the Southern Baptist Convention which indicated that 2,100 pastors had been fired in an 18-month period ending in 1989. This reflected a 31% increase since 1984. Also, there are reduced numbers of individuals employed in the clergy vocation. Surveying data from 1988 to 1989, Jacquet (1990) reported a 7% decline in the number of clergy in denominations in the U.S. and Canada.

Marital and family problems are also prominent in clergy. There are continuing reports of clergy sexual misconduct (Blackmon, 1984; Goetz, 1992; Hopkins, 1991), and increasing divorce rates (Benda & DiBlasio, 1992; Bouma, 1979; Glenn & Kramer, 1987; Goodling & Smith, 1983; Madsen, 1985; Morley, 1989). In fact, Lavender (1983) and Morgan (1982) indicated that clergy ranked third among all professional groups in terms of number of divorces granted annually. Warner and Carter (1984) concluded that pastors and their spouses were significantly lonelier and reported lower levels of marital adjustment than did non-clergy husbands and wives. Blackmon (1984) found that 13% of clergy reported that they had had sexual intercourse with a church member other than their spouse, almost double that which has been reported for other helping professionals. In a survey conducted by *Leadership* magazine, 19% reported an inappropriate sexual contact with another person other than their spouse (Goetz, 1992). Larson and Goltz (1994), in their study of Canadian clergy, found that 63% of clergy believed that their vocation makes marriage more difficult for their spouses.

The stress in clergy marriages is further evidenced by the differing opinions between some spouses regarding their ongoing participation in the clergy vocation. A 1992 survey of 748 clergy conducted by *Leadership* magazine (Goetz, 1992) indicated that while 75% of clergy definitely planned to remain in the ministry, only 57% of their spouses agreed with this desire. Roehlkepartain (1993) cited a survey of 500 pastors' wives by the National Association of Evangelicals where 20% stated that they considered their experience in the parish to be depressing or frightening.

It also appears that the stress in the clergy vocation is evidenced by problems experienced in family life (Figley & McCubbin, 1983; Grauf-Grounds, 1989; Lee, 1987; Lee & Balswick, 1989; London & Allen, 1986; London, Smith, Stowell, & Strauss, 1987; Marciano, 1990; Mickey & Ashmore, 1991; Orthner, 1986; Ostrander, Henry, & Fournier, 1994; Overstreet & Duncan, 1991). A recent study reported by Goetz (1992) found that only 31% of clergy were "very satisfied" with family life compared to 25% of their spouses. Clergy families appear to have some awareness of the stress they are confronting. Mills and Koval (1971) surveyed 4,908 clergy representing 21 denominations and found that 75% of clergy reported at least one major family stress period as a direct result of their clergy vocational role. Larson and Goltz (1994) found that in Canadian clergy the highest level of stress was in response to the perception that their spouse was disappointed because clergy members had failed to fulfill their fair share of family responsibilities.

It seems clear that some clergy are having difficulty coping with the stressfulness of their jobs. This conclusion seems warranted by the many self-report studies indicating that clergy are experiencing significant levels of stress, the increasing numbers of clergy seeking treatment, prematurely terminating their careers due to burnout, overload, or firing, and the fact that many are experiencing marital and family difficulties. Oswald (1982b) and Paul (1981) have suggested that the clergy's stress is often intensified because there is no one in whom to confide. In their study of denominational variations on the role of the clergy family, Mickey, Wilson, and Ashmore (1991) provided a fitting comment regarding the evidences of stress experienced by clergy: "the existence of clergy family problems are but a predictor of the clergy-congregation and clergy-God conflict that reveal the pre-existing core problems of spiritual confusion, alienation, and separation of the clergy from the ministry and from God" (p. 294). Based on the above, it appears that the pastorate is a vocation that carries with it a high potential for stress in general with succumbing to burnout a possible result.

Sources of Clergy Stress

There has been some research effort seeking to determine the specific sources of stress experienced by clergy. As mentioned previously, much of the clergy stress literature has focused specifically on the role conflict between the vocation and family life as well as the stressors inherent in the vocation itself.

Previous literature has identified several work stressors impacting family functioning that clergy share in common with a variety of professions such as over commitment to the profession, frequent moves, and boundary ambiguity between work and family systems (Boss & Greenberg, 1984; Fournier & Englebrecht, 1982; Gibb, 1986; Kanungo & Misera, 1988; Lee & Balswick, 1989; Mace & Mace, 1980, 1982; Moy & Malony, 1987; Piotrokewski, Rapoport, & Rapoport, 1987). Some work-family stressors have been identified as specific to clergy families. These stressors included congregational expectations, lack of privacy due to enmeshment to work and family system, and emotional isolation resulting in an inability to access resources (Blanton, 1992; Lee & Balswick, 1989; Mace & Mace, 1982; Moy & Malony, 1987; Ostrander, 1987; Ostrander & Henry, 1990; Ostrander, Henry, & Hendrix, 1990). Larson and Goltz (1994) found that about 80% of both clergy and their spouses agreed with the statement that "being a minister is something like being married to both the church and my spouse."

In their clergy survey, Mace and Mace (1980) found that the most frequent frustrations of ministerial life on marriage were unrealistic congregational expectations of a perfect marriage, time pressures, lack of privacy, and financial stress. Norrell's (1989) summary of his research findings on clergy families included the stress of never ending tasks, taking insufficient days off, meeting congregation centered concerns at the expense of spouse and family, being superhuman models, and keeping internal or family problems a secret. Marciano (1990) summarized the special problems for clergy families as the embeddedness of ministerial life in corporate church life and tensions over measures of success. Goetz (1992) reported that 94% of clergy indicated that they felt pressure to have an ideal family. In this study, the major family problems clergy faced included insufficient time together (81%), money (70%), communication difficulties (64%), congregational expectations (63%), and difficulties in raising children (53%). Roehlkepartain (1993), in his review of the literature, highlighted four common pressures on clergy families: lack of privacy, high expectations, constant availability, and financial stress.

While the multiple stresses for families in ministry have been well-documented in the literature (Berkley, 1988; Glenn & Kramer, 1987; Grauf-Grounds, 1989; Lee, 1987; Lee & Balswick, 1989; London & Allen, 1986; London, Smith, Stowell, & Strauss, 1987; Marciano, 1990; Mickey & Ashmore, 1991; Orthner, 1986; Overstreet & Duncan, 1991), there are mixed results as to their effect. Some studies reported that spouses and families, in fact, may adapt well to the pressures of ministerial life. Baker's (1987) study of wives of Lutheran pastors reported generally good adjustment and life satisfaction. By contrast, however, London and Allen's (1986) study of Methodist clergy and their spouses found that they experienced significant strain due to enmeshed family and vocational goals. In a Canadian context, Larson and Goltz (1994) found that nearly 76% of both clergy and spouses were satisfied with the clergy vocation and only about 24% of the sample described themselves as either slightly satisfied or dissatisfied, spouses being much more dissatisfied.

While most researchers have focused on the multiple stresses that the occupation places on marriage and family life, others have focused on the specific stressors inherent in the vocational role. In the early stages of clergy stress research, some of the variables that have been identified were extensive time commitments (Collins, 1977), role conflicts inherent in the ministry (Mills, 1968), poor financial compensation (Hiltner, 1965), and the gap between expectations and reality (Faulkner, 1981). Gleason (1977) found that clergy ranked the following vocational stressors in order of concern from a list of 43 potential areas: proliferation of activities, time demands, role conflicts, church conflicts, lack of pastor-confessor, absence of tangible results of work, and pathology of parishioners.

In the past 15 years, many of these same sources of stress continue to be identified plus the inclusion of various new ones. However, most of the information regarding sources of clergy vocational stress have come from survey data, interviews, and anecdotal accounts. Robbins (1980) cited a survey revealing that clergy endorsed futility, congregational conflict resolution, and increasing internal expectations as difficulties directly related to their profession. The Maces (1980) and Lavender (1983) found that 95% of all clergy considered themselves underpaid in light of their education and training. In their review of the literature on burn-out and the clergy, Daniel and Rogers (1981) discovered that many of the variables commonly associated with burnout included stress from constant interpersonal contact and continually increasing effort to meet the rigorous demands and expectations. Ellison and Mattila (1983), in their survey of 300 pastors and church leaders, found that significant levels of emotional exhaustion due to stress from unrealistic expectations, time demands, feelings of inadequacy, and fear of failure accompanied the role of the minister. In his study of 341 clergy from 36 denominations, Moore (1984) showed that unrealistic congregational expectations were a major factor in pastor burnout, a result confirmed by Blackmon's (1984) study. Rayburn, Richmond, Rogers, and Malony's (1984) data suggested that clergy experienced significant levels of role overload, role ambiguity, role responsibility, and interpersonal strain. Morris and Blanton's (1994) review of the literature also indicated that role strain and role ambiguity were significant ministry responsibility stressors.

Most recently, there have been some investigations regarding the significant transitions that clergy have faced of late that have contributed to role strain (Mickey & Ashmore, 1991). Clergy have been forced to acknowledge changes in sex-role attitudes and gender behaviors (Hargrove, Schmidt, & Davaney, 1985; Gottula, 1990), single women ministers, and ordained clergy couples (Kieren & Munroe, 1989; Tribble, 1987; Warner & Carter, 1984). Deitrich and Deitrich (1982) noted that the growth of clergy couples (a married couple, each person ordained or licensed, and each employed by the church) has paralleled the entrance of women into the ministry and work-force. Tribble (1987) has found that while problems and satisfactions in these clergy couples were generally similar to other dual career marriages, specific difficulties were cited: 1) in the area of authority and dominance, conflict was heightened, especially where it concerned typically sexist issues; 2) the marriage was particularly transparent to the congregation; competition, boundary confusion (between marriage and ministry) and infringement of the job on family time; and 3) the congregation's negative attitude towards women in ministry.

Limitations in the Clergy Stress Research

Despite the evidence from the research listed above, there is a need for more precise experimentation and systematic methodology in the study of clergy stress (Daniel & Rogers, 1981; Malony, 1988). The vast majority of conclusions regarding clergy vocational stress have come from observations, surveys, reports of clinicians, or empirical research using published questionnaires or instruments which impose researcher designed constructs or values. As a result, our current understanding of the experience of clergy stress may be biased by the theories and definitions that have been applied to the problem.

Significantly, no studies on clergy vocational stress could be found utilizing first hand experiential data. Further, there is little empirical research in the field of clergy research to contribute to our understanding of vocational stressors as defined by the clergy themselves. Research which allows for the study of constructs as they are experienced and reported by participants, rather than defined by researchers, is sorely needed (Moy & Malony, 1987).

This is an important issue since previous research has demonstrated that subjective perceptions of stress are often independent of actual stressful events (Runciman, 1966; Stouffer et al., 1949). Yogev (1986; Yogev & Brett, 1985) found that perceived stress was a stronger predictor of marital adjustment than many objective conditions of marriage. More specifically germane to this study, Barnett and Barach (1982) studied multiple-role strain and psychological well-being and found that qualitative aspects of one's experience with roles was more relevant to stress than were more objective aspects of those roles. These perceptions are important in understanding how clergy process stressors because emotional and physical outcomes are varied (Gross, 1989; Lee & Balswick, 1989; Ostrander, Henry, & Hendrix, 1990). Therefore, it seems that an important first step in this attempt to understand clergy stress would be to have the clergy population themselves define what they perceive to be stressful about their vocational role. Concept mapping is a method which is aptly suited to facilitate this process.

Concept Mapping Method

Concept mapping is a set of statistical methods that allows for the clustering of qualitative data, or experiences, into underlying themes as they are reported by participants rather than defined by researchers (Daughtry & Kunkel, 1991; Trochim, 1989a). This relatively new method of structured conceptualization allowing for the objective categorizing of items along thematic lines was developed by William Trochim (1989a). Kunkel (1991) stated that this method had the advantage of adding objectivity to the study of qualitative types of data that have been previously analyzed using non-statistical methods.

The concept mapping method involves three basic components: generation of ideas, thoughts, or experiences by participants about a specific research question; grouping together common interrelationships between ideas or experiences expressed through an unstructured card sort procedure; and statistical analysis of the card sort results to determine underlying themes and the depiction of the results in a map format (Trochim 1989a). This method of qualitative data analysis allows for the investigation of the experience of clergy stress from the participants' perspective.

No research utilizing concept mapping methodology has been applied to the problem of understanding what clergy perceive to be stressful about their vocational role. This study will utilize this approach in investigating clergy stress. Results from this methodology would likely be a helpful addition to current theory driven literature investigating stress in general and clergy vocational stress in specific.

Purpose of the Study

Given the importance of the clergy as people-helping professionals in the community at large, the reportedly high levels of stress experienced by clergy, the many and varied sources of clergy vocational stress, and the absence in the empirical research identifying problems as they are perceived by the clergy, this study will seek to address these concerns. In general, the purpose of the present project is to gain a better understanding of the clergy perceptions of vocational stress using concept mapping, an alternative methodological approach combining qualitative and quantitative strategies. Specifically, the goal is to identify the areas of stress experienced by members of the clergy and to analyze these areas using concept mapping methodology to determine whether these areas of stress reflect underlying themes. Subsequently, the incidence of these perceptions can be determined by surveying a larger sample of clergy. In light of these goals, the focus of this research is exploratory in nature.

The study was designed to answer the following questions:

1) What are the areas that clergy perceive to be stressful in their vocational role?

2) What are the themes underlying the perceived stressors identified by clergy?

3) What is the incidence of these perceptions in a larger sample of clergy and do these perceptions differ based on gender, tenure, income, denominational family, size of congregation, and job satisfaction?

It is hoped that this research will provide information of value to clergy educators in order to more effectively prepare potential clergy for the challenges that lie ahead. It also appears that analysis of the themes existing within the perceptions of vocational stress may assist with the future development of treatment strategies or programs.

In order to fulfill this purpose, this study is organized as follows. Chapter 2 will provide a review of the literature related to stress theory, occupational stress and clergy vocational stress. Also, limitations in current research in the clergy stress literature will be outlined and a general overview of the concept mapping methodology will be provided in this chapter. A more detailed description of the methodology used in all three phases of the research will be the focus of Chapter 3. Chapter 4 will contain the results of the study. The final concept map of clergy stressors is provided along with the results of the prevalence study. Finally, a summary and discussion of the major aspects of the research is detailed in Chapter 5. Future research directions will be outlined in this chapter as well.

Assumptions and Limitations

The sample of clergy used in this study consisted of full-time ordained Protestant clergy in Canada. Catholic clergy were delimited from the study since clergy marriage and family issues were prominent in the literature (Benda & DiBlasio, 1992; Henry, Chertok, Keys, & Jegerski, 1991; Marciano, 1990; Ostrander, Henry, & Fournier, 1994). Marital and family factors were deemed important since the clergy vocation is one of the professions in which there is a potential bond between the workplace and family systems, with inherent expectations and implications for families (Lee & Balswick, 1989). The sample was drawn from current denominational listings of clergy.

Definition of Terms

Stress

In this study, stress is simply defined as the vocational stressors identified and reported by the clergy. This seems appropriate since the purpose of this project is to investigate the experience of clergy stress from the participants' perspective. As a result, the terms stress and stressors will be used interchangeably.

Clergy

The term clergy will refer to males and females who are ordained members of a Protestant denomination and are currently employed in a local church or parish in a full time capacity. All such individuals are cited in the respective denominational listings of ordained clergy.

CHAPTER 2: REVIEW OF THE LITERATURE

The succeeding literature review will develop the background and rationale for this study on clergy vocational stress. This will be accomplished by a descriptive presentation of the stress theory literature in general, an overview of occupational stress research, and, finally, a presentation clergy vocational stress literature.

To achieve this goal, the history of the stress concept and the major theoretical perspectives regarding stress will be briefly presented. Next, the main themes in occupational stress literature will be outlined. An evaluation of past research on clergy stress in specific will be the focus of the succeeding section, leading to a presentation of conclusions that have arisen from the survey of the literature. Cited limitations and criticism of the current literature will be presented. Lastly, the final section will introduce and explicate the concept mapping methodology that will be utilized in this study.

History and Theoretical Development of the Stress Concept

Although the use of the word stress has become common in both lay and professional domains, theorists and researchers have been unable to agree on a common definition of the term (Breznitz & Golberger, 1993). This situation continues to exist despite the long history of the concept of stress. Lumsden (1981) noted that the term stress, meaning hardship or adversity, can be found as early as the 14th century. It wasn't until the 17th century, with the work of physicist-biologist, Robert Hooke, that the designation achieved technical importance (Hinkle, 1977). Hooke's study of structural design sought to determine how edifices such as bridges could be built in order to carry heavy loads and yet resist high winds, earthquakes, and other external natural forces that acted upon them. In his conceptualization, *load* referred to the total weight on a structure, *stress* was the ratio of the pressure on the object created by the load to the size of the area affected, and *strain* was the deformation of the structure created by the interplay of both load and stress.

Hooke's analysis greatly influenced early 20th century models of stress in physiology, psychology, and sociology. His influence continues today in the commonly held premise that stress is described as an external load or demand on a biological, social, or psychological system (Lazarus, 1993b).

In their research on stress, Yerkes and Dodson (1908) found improvement in the performance of easy tasks with increasing stress, but with difficult tasks they found an inverted U-shaped function of better performance with medium stress and worse performance with low or high stress. Thus, the popularized Yerkes-Dodson Law suggested that arousal increased performance until a threshold was achieved and a subsequent decrease in performance accompanied ongoing arousal. This conceptualization of stress and activation was further developed by Lindsley (1951) who connected it to drive, mental alertness, or torpor, as evidenced by correlated physiological activities in the brain. As a result, in many later attempts to quantify stress, stress analysis was usually unidimensional and the focus became to evaluate stressors or stress reactions on a scale from low to high (Lazarus, 1993c). However, it is sometimes forgotten that Yerkes-Dodson distinguished between easy and difficult tasks and the law was develop by the use of electric shock to implement stress (Mandler, 1993).

The American physiologist Cannon (1929, 1932) investigated the responses of organisms to extreme variations in the physical environment. Drawing upon the work of Bernard (1879), Cannon utilized the name "homeostasis" for "the coordinated physiologic processes which maintain most of the steady states in the organism" (1932, p. 333). Cannon's studies established the existence of many highly specific mechanisms for the protection against hunger, thirst, hemorrhage, or agents tending to disturb normal body temperature, blood pH, or plasma levels of sugar, protein, fat, and calcium. He particularly emphasized the stimulation of the sympathetic nervous system, with the resulting hormonal discharge from the adrenal glands, which occurred during stressful emergencies such as pain or rage. In turn, this autonomic process induced the cardiovascular changes that prepare the body for lifesaving "fight or flight."

Based on these early formulations, stress theory in the second half of the 20th century can be generally partitioned into three types: response-oriented theories; stimulus-oriented theories; and interactional, or transactional, theories (Derogatis & Coons, 1993; Lazarus, 1966; Matheny, Aycock, Pugh, Curlette, & Cannella Silva, 1986).

Response-Oriented Theories

Response-oriented theories argue that the response of the individual or organism defines the presence of stress. The prominent proponent of this view was Hans Selye (1956, 1974). Selye (1956) further expanded on Cannon's study of the neuroendocrine mechanisms of the fight-flight response and generated much discussion on the overlap between physiological and psychological stress. Selye shifted focus from the catecholamines of the adrenal medulla, which Cannon had implicated in the stress response, to the steroids of the adrenal cortex. He postulated that any agent (physiological or psychological) that was noxious to the person (a stressor) would produce the relatively the same patterned physiological defense (stress reaction). This stress reaction became known as the *general adaptation syndrome* (GAS) or *biologic stress syndrome* (Selye, 1936). Consistent with his theory, Selye defined stress as the results of any demand on the body, using objective indicators such as bodily and chemical changes that appear after any demand (Selye, 1956).

Ongoing research has continued to demonstrate that a large number of chemical changes do occur in the body under conditions of stress (McEwen & Mendelson, 1993; Schmidt & Thews, 1983; Stein & Miller, 1993; Tortora, Evans, & Anagnostakos, 1982). In the past decade, psychophysiologic, hormonal, neurotransmitter, receptor binding, electrophysiologic, and brain imaging have all contributed to our current understanding of the biological response to stress. It is now clear that when an organism is threatened, a variety of neurotransmitters and hormones are important mediators in the development of the "fright, fight, or flight" responses that protect the person from impending perceived danger (Snyder, 1985). This activation of the sympathetic component of the autonomic nervous system will be displayed through both physical symptoms (tachycardia, hyperventilation, increased muscle tension, hyperactivity, sweating, etc.), as well as subjective experiences (anxiety, fear, hypervigilance, increased startle response, etc.). It has been hypothesized that the parallel activation of the various brain regions and neurotransmitter systems represented an adaptive response that is critical for survival (Davidson et al., 1985).

Although the acute neurobiologic response to stress served a protective role, it appears that chronic responses may become maladaptive. Symptoms such as chronic hyperarousal, recurrent intrusive memories, impulsivity, and numbing can develop in response to stress-induced dysregulation of multiple neurobiologic systems (Charney et al., 1993; Southwick et al., 1992).

The stress-response research has compiled a great deal of evidence concluding that maladaptive responses to stress can have serious implications, both physically and psychologically. For example, chronic stress has been associated with suppression of immune function and increased susceptibility to disease (O'Leary, 1990) and the onset and progression of infectious pathology (Cohen & Williamson, 1991). It has been linked to hypertension (Boone, 1991), coronary heart disease (Cooper and Marshall, 1976; LaVeau et al., 1989), tumor growth (Justice, 1985), and more recently in the development of acquired immunodeficiency syndrome (AIDS; Baum & Nesselhof, 1988; Kiecolt-Glaser & Glaser, 1988).

As well, there is evidence that the development of psychological disturbances is indicative of a maladaptive stress-response (Hawkes, 1857; Hinkle, 1977; Rees, 1976; Rosen, 1959). Three epidemiological surveys (Davidson, Hughes et al., 1991; Helzer et al., 1987; Shore, Vollmer, & Tatum, 1989) have revealed that somatization disorder, schizophrenia, schizophreniform disorder, panic disorder, social phobia, obsessive-compulsive disorder, generalized anxiety disorder, and depression were more frequently found when individuals have been exposed to chronic stress. Ongoing research on the role of stress in depressive disorders (Abramson, Metalsky, & Alloy, 1989; Robins & Block, 1988) and anxiety disorders (Finlay-Jones & Brown, 1981; Paykel, 1982) are two further examples.

While Selye (1956) proposed that both physiological and psychological stressors produced the GAS, this hypothesis has not received much research attention and is open to dispute. In their research, Mason and colleagues (1976) argued that corticosteriod secretion may be specific to psychological stress and not particularly responsive to physiological stresses such as heat, exercise, and hunger. Similarly, Blalock (1989) and Daruna and Morgan (1990) have postulated the pivotal functions of neuropeptides as mediators between psychological and physiological functions in stress states. Katlin, Dermit and Wine (1993) cited essential hypertension as an example whereby an individual evidenced clear patterns of physiological reactivity to eliciting stimulus but may not show any behavioral signs of distress and may not report any subjective stress. Although there appear to be important overlaps between psychological and physical stress, it seems that each requires entirely different levels of analysis since what generates physiological stress (what is noxious to the tissues) is not the same as what is psychologically stressful (Lazarus, 1966; Lazarus & Folkman, 1984).

More recent response-based theories tend to be more interactional (Henry & Stephens, 1977; Kagen & Levi, 1974); however, they continue to define stress in terms of response variables and argue that this response pattern is a precursor to, or instrumental, in the development of dysfunction and disease. The pattern and amplitude of responses continue to be used as operational measures of stress by proponents of this theory and the exact nature of the stressor remains largely irrelevant. In measuring the effects of stress, a variety of neurobiological (e.g., levels of monoamines, neuropeptides, coticosteriods;

McEwan & Mendelson, 1993), physiological (e.g., galvanic skin response, blood pressure, muscle tension, disease states; Katlin, Dermit & Wine, 1993), and psychological (e.g., negative affective states, degree of symptomatic distress; Derogatis & Coons, 1993) response indicators are still utilized.

Stimulus-Oriented Theories

Stimulus-oriented theories view stress as a potential residing within the stimulus provided by the organism's environment. The focus here is on the stressors (i.e. life events) themselves and their effect on the physical and psychological health of the individual (Holmes & Rahe, 1967). Those aspects of the environment that disorganize the individual or increase demands are seen to be imposing stress on the person. Drawing from previous engineering models (e.g. Hooke), it is posited that each individual has an innate capacity to withstand environmental stressors (i.e. resiliency); however, when the cumulative stress experienced is greater than the individual's tolerance, the person undergoes deterioration in function--the reaction to stress (Cox, 1978). Such approaches focus measurement efforts on the characteristics of the individual's environment (e.g., life events, time demands, external and internal noxious conditions) and attempt to utilize instruments that will accurately reflect cumulative environmental stress (Derogatis & Coons, 1993).

Clinical interest in stressful life events can be traced back to the 1930s, when Adolf Meyer and his associates advocated the use of the life chart in medical diagnosis. The life chart essentially documented the impact of "fundamentally important environmental incidents" (Meyer, 1951, p. 53). Most immediately influenced by Meyer were investigators Holmes and Rahe (1967) who sought to develop more explicit measures of life events for research purposes. On the basis of a study of the types of events reported by more than 5,000 medical patients that occurred close to the time of disease onset, a list of 42 event categories (e.g., marriage, death of a child, divorce, etc.) was devised. To provide an objective measure of the relative magnitude of the event categories on their list, Holmes and Rahe asked volunteer raters to assign scores to each event category in terms of the amount of readjustment they though would be required by events in each category. As a result, the importance of events was conceptualized by the amount of change and readjustment that the events were likely to bring about and the original Holmes and Rahe *Social Readjustment Rating Scale* (Holmes & Rahe, 1967) became the best known and widely used scale of life events. Since then, a host of life events lists using this or similar scoring techniques has been developed seeking to determine the degree of stress in the environment (Derogatis & Coons, 1993; Dohrenwend, Raphael, Schwartz, Stueve, & Skodol, 1993).

The emphasis on the role of life event stress has led to an accumulation of a substantial body of data over the past twenty-five years indicating a reliable association between life event stress and the occurrence of physical and psychological distress and disorder (Kessler, Price, & Wortman, 1985; Myers, Lindenthal, & Pepper, 1975; Paykel, 1978; Tausig, 1982; Thoits, 1983). Specific stressful life events, such as death of a loved one, birth of a first child, divorce, or loss of a job, have been shown to be related to heart disease, fractures, childhood leukemia, acute schizophrenic episodes, and depressive reactions to list a few examples (Brown & Harris, 1989; Dohrenwend & Dohrenwend, 1974; 1981; Lazarus & Delongis, 1983). This relationship seems supported by a large number of epidemiological and case-control studies (Barrett, 1979; Dohrenwend & Dohrenwend, 1974; Jenkins, 1976; Minter & Kimble, 1978; Rabkin & Streuning, 1976). Based on this research data, Jemmot and Locke (1984) concluded that the weight of evidence indicates that people exposed to high levels of stressful life events experience "greater degeneration of overall health, more diseases of the upper respiratory tract, more allergies, a greater incidence of hypertension and a greater risk of sudden cardiac death and coronary disease than do people who have been exposed to a low degree of life stress" (p. 105).

Research efforts have sought to determine the characteristics of the stressor that are especially noxious and likely to result in dysfunction. March (1993), in his literature review of stress disorders, indicated that stressor magnitude, physical injury, bereavement, participation in atrocities, exposure to grotesque death, and witnessing or hearing about death were found to be important variables. Others have found that a stressor was more likely to produce a stress disorder if it was severe, sudden, unexpected, prolonged, repetitive, or intentional; involved physical damage to oneself or loved one; was life-threatening; was isolating or conflicted with ones sense of self; was physically or psychologically demeaning; or resulted in damage to one's community or support systems (Tomb, 1994).

Certain stimulus-oriented theorists also distinguished among different classes of stimulus stressors and their relative capacities to induce stress (e.g. Elliot & Eisdorfer, 1982). Differentiations have been made between: 1) acute time-limited stressors (confronting an aggressive dog on the street; 2) stressor sequences (unemployment or death of a family member); 3) chronic intermittent stressors (final examinations for students); and 4) chronic stressors (an ongoing and debilitating medical illness). Similarly, Vingerhoets and Marcelissen (1988), in their critical review, distinguished seven additional classes of stressors beyond those categorized as traditional life events--among them daily hassles.

Lazarus and his colleagues (DeLongis, Coyne, Dakof, Folkman, & Lazarus, 1982; Lazarus & Delongis, 1983) have researched the impact of daily hassles by identifying the stress-inducing potential of relatively mundane, chronic daily events. It has been demonstrated that daily hassles not only engender as much stress as major life events, but have an even stronger relationship that traditional life events measures in predicting physical health status (DeLongis et al., 1982; Kanner, Coyne, Schaefer, & Lazarus, 1981; Miller, 1993)

In general, stimulus-oriented theorists continue to utilize a normative approach to defining events and occurrences as stressful. If the event contributes to psychological distress or deterioration in functioning, then it is characterized as a stressor (Derogatis & Coons, 1993).

While there seems little doubt that an etiologically meaningful link exits between both life events, psychological distress and disorder, as well as physical dysfunction, it is equally clear that current research has not supported a strong correlation between the variables. Many reviewers have concluded that since life events only show a small relationship with adverse outcomes (roughly within the range of .2 and .3), stress may have casual significance in illness, but it is too low to have practical value (e.g., Cohen & Wills, 1985; Lazarus, 1990; Rabkin & Struening, 1976). Where some individuals appear to debilitate and even succumb to stress reactions (Eysenck, 1988), others appear to thrive (Tanner, 1976). It has become increasingly clear that most people who are exposed to stressful life events do not develop significant psychiatric impairments (Kessler, Price, & Wortman, 1985).

Almost twenty years ago, Goldberg and Comstock (1976) reviewed perspective studies of the relationship between stress and dysfunction and they concluded that there was little evidence of the predictive power in these findings. Derogatis and Coons (1993) have argued that still today there is the need for more prospective studies in life event stress research; however, it appears that they are not being done with the required scientific rigor (Hobfoll, 1989; Monroe, 1982).

Critique of Response and Stimulus-Oriented Theories

Two main criticisms have been leveled regarding the main premises of response and stimulus-oriented stress theories. First, it has been demonstrated that the low relationship between stress and dysfunction is because the stress measures themselves are deficient. At least 18 reviews and critiques of methods used to assess eventful stress have been published in the last dozen years (Brown & Harris, 1978; Cleary, 1980; 1981; Dohrenwald & Dohrenwald, 1978; Hurst, 1979; Monroe, 1982; Negebauer, 1981; Paykel, 1983; Perkins, 1982; Rabkin & Struening, 1976; Sandler, 1979; Sandler & Geunther, 1985;

Sarason, de Monchaux, & Hunt, 1975; Schroeder & Costa, 1984; Tausing, 1982; Tennant, Bibbington, & Hurry, 1981; Thoits, 1983; Zimmerman, 1983). For example, Zimmerman (1983) has described nine common methodological problems associated with life event research: a) symptom contamination of life event scales; b) the temporal relationship between events and illness; c) the dating of events and disorder; d) the content of life-event scales; e) the generalizability of weights; f) the use of subjective ratings; g) the reliability of reporting life events; i) the scaling of positive and negative life events; and j) the relationship of positive events to mental health and illness. As well, Cleary (1980) has cited ten methodological problems that have plagued stress event research. Thoits (1983) has critically reviewed research relating life events to psychological health and Schroeder and Costa (1984) critiqued research relating life events to physical well-being.

Beyond the key problems of intracategory variability (Dohrenwend, Link, Kern, Shrout, & Markowitz, 1990; Raphael, Cloitre, & Dohrenwend, 1991) and dimensionality (Miller, Bentz, Aponte, & Brogan, 1974; Rahe, Pugh, Erickson, Gunderson, & Rubin, 1971), stressful life event scales have the potential of being confounded with measures of physical and mental health outcomes (Dohrenwend, Dohrenwend, Dodson, & Shrout, 1984; Schroeder & Costa, 1984). For example, the events of "changes in sleeping habits" and "sexual difficulties" in the popular Holmes and Rahe (1967) checklist could be symptoms of mental or physical disorders. Hudgens (1974) speculated that "29 of 43 events of Holmes's *Social Readjustment Rating Scale* are events that are often symptoms or consequences of illness" (p. 131). It is also possible that the sources of some events, such as divorce or job loss, are simply the function of the person's personality and behavior rather than environmental difficulties (Rutter, 1986).

Another serious critique concerning the measurement of life event stress addressed the premise that the desirability of events was irrelevant to their potential to cause stress. It was assumed that the cumulative impact of life change associated with life events was identified as the etiological agent (Holmes & Rahe, 1967). Subsequent research disputed this contention (Derogatis & Coons, 1993). Brown (1974) has argued convincingly that events that are perceived as negative are more stressful than positive events. Vinokur and Selzer (1975) demonstrated that stress-related measures of affect and symptoms correlated selectively to negative not positive life events. Since then, Zeiss (1980) has replicated this finding by showing a strong relationship between life event scores and the perceived aversiveness of the event. Similarly, Bryne and White (1980) showed that only when a myocardial infarction patient's subjective interpretations of events were considered did life events discriminators have predictive power. Lazarus (1990) concluded: "The strategy of producing a simple score to summarize stress states, in contrast with one that is more individualized and contextual, is probably the most serious limitation of life-event methodology" (p. 5).

Not only has the measurement of stress been criticized but, second, the low relationship between stressful life events and dysfunction was attributed to the limited focus of the stimulus and response-oriented models (Turner & Avison, 1992). These models were seen to be inadequate since they do not consider stress as a part of the process within which exposure and reactions to stress represent only two components in a much more complex dynamic. What was completely omitted in the stress-distress equation is the important variable of the individual as demonstrated by idiosyncratic reactions to similar stressors (Derogatis & Coons, 1993). Furthermore, the coping skills of the individual experiencing the stressors and the variables moderating the impact of the life event were not addressed. On this Auerbach (1986) has stated: "It seems clear . . . that, as with other stimuli, stressful events cannot be viewed in isolation, but need to be studied in their total context. Further, independent of dispositional traits, the way an event is construed, and its attendant elements, determine to a large extent how it will is responded to" (p. 14).

Twenty years ago, Lazarus & Monet (1977) concluded that the simple stimulus-response models, with their reliance on a unicasuality perspective, have proved inadequate. As a result of these inadequacies, subsequent models have sought to identify other relevant factors that might modify the effects of stressors by conditioning the individual's vulnerability or resistance to them (Pearlin, Lieberman, Menaghan, & Mullan, 1981).

Interactional/Transactional Theories

In general, interactional theorists contended that characteristics of the person mediate responses to stress. These individual features involved a wide array of cognitive, perceptual, and personality aspects including traits, coping strategies, and psychodynamic mechanisms of defense to name a few. Many theorists with this perspective submitted that the process was actually a *transactional* relationship; not only does the individual mediate the effect of the environmental stimulus upon responses, but, the perceptual, cognitive, and physiological characteristics of the individual directly affected the environment (Cox & McKay, 1976; Lazarus, 1976; 1981). This reciprocal relationship between person and environment allowing for a constant interplay among the various elements of the system was understood to result in a dynamic equilibrium (Dergogatis & Coons, 1993).

There have been extensive research efforts to identify personal characteristics or experiences that placed an individual at risk for a negative reaction to stressful events. This research has produced a long list of variables--all having support from one or more studies (McFarlane, 1990; Reich, 1990; Solomon, Benbenisty, & Mikulincer, 1988). Tomb's (1994) review of the literature included the following characteristics: previous psychiatric illness (particularly conduct disorder, Helzer, Robins, & McEvoy, 1987); family psychiatric history (particularly for anxiety disorders, depression and alcoholism); genetics (True et al., 1993); personality styles such as neuroticism and introversion (McFarlane, 1990); personality disorders (particularly antisocial and narcissistic, Wilson & Krauss, 1982); a history of trauma (especially if severe, occurring at a young age, or similar to the current trauma); low intelligence, poor education, or limited coping abilities (Maldonado & Spiegel, 1994); and youth, low socioeconomic status, or limited social supports.

While recent theorists have combined previous models (e.g., Henry & Stephens, 1977) as well as new theoretical approaches (e.g., Hobfoll, 1989), the most widely accepted premise of interactional theories of adjustment to stressful events is that an individual's private beliefs about the event play a central role in the stress response and coping process. Lazarus's model is the most influential transactional theory and his emphasis has been on the cognitive appraisal of the stressor by the individual (Folkman & Lazarus, 1988; Lazarus, 1966; Lazarus & Folkman, 1984). The central construct of the theory was on mental evaluation, "the process of categorizing an encounter, and its various facets, with respect to its significance for well-being" (Lazarus & Folkman, 1984, p. 31). Lazarus and Folkman (1984) described a number of person and situation factors that should influence cognitive appraisal. Person variables included commitments and beliefs, while situation variables included novelty, predictability, and ambiguity. They also distinguished between two basic forms of cognitive appraisal--primary and secondary. Primary appraisal referred to an individual's initial evaluation of a situation as irrelevant, benign, or stressful. Stress appraisal included harm, threat, and challenge. Secondary appraisal referred to an individual's evaluation of what might be done about the perceived threat. These often included behaviors intended to deal with the threat itself (problem solving efforts) or its possible consequences (emotional regulation efforts). Secondary appraisals included judgments and decisions regarding the coping options available to the individual. Psychological stress, as a result, was defined as a particular relationship between the person and the environment that was appraised by the person as taxing or exceeding his or her resources and endangering his or her well-being (Lazarus & Folkman, 1984).

Although controversial when it was first proposed, the assumption that cognitive processes mediated individual reactions to the environment is now widely accepted (Croyle, 1992). Research has supported the premise that the subjective response of the victim was an important variable in the stress response. Higher levels of perceived threat (Green, Grace, & Gleser, 1985), suffering (Speed, Engdahl, Schwartz, & Eberley, 1989), perceived low level of controllability (Frye & Stockton, 1982; Mikulincer & Solomon, 1988), and the use of denial or avoidance (Green, Wilson, & Lindy, 1985; Solomon, Mikulincer, & Flum, 1988) are only some examples of appraisals that may exacerbate a stress disorder or increase its likelihood. Similarly, support for the importance of cognitive appraisals of health threat has been documented. Research has indicated that appraisals were a critical mediator of the effects of health threat on emotional responses, compliance behavior, and utilization of screening and primary care services (Cohen & Lazarus, 1979; Janz & Becker, 1984, Leventhal, Meyer, & Nerenz, 1980; Rogers, 1983; Taylor, 1983).

While recognizing that a comprehensive understanding of this appraisal process has yet to be achieved, Tomb, nonetheless, concluded, "perhaps the single point of agreement in this area is that the perception of the stressor as stressful is nearly as essential in its ability to generate symptoms in some individuals as is its raw *stressfulness* (1994, p. 246, italics his). Based on this review of the stress literature, it seems apparent that an important aspect in the study of stressful events is the perceptions and appraisals of the individual(s) experiencing the event.

Review of Occupational Stress Literature

The uniqueness of the workplace as a social setting and its potential importance in peoples' lives is well known (Brief & Nord, 1990). Bowles (1989) suggested that organizations often provide meaning for symbols, images, and events for its members and others have chronicled the relative strength of the organizational culture as a whole (Schein, 1985; Van Maanen, 1975). As well, the economic instrumentality of work represents a relatively unique aspect of the work context (Brief & Aldag, 1989; Brief & Nord, 1990, 1991). It primarily is in the work context, and typically in no other, that people earn a living to support themselves and their loved ones and economic features impact other domains of life central to psychological well-being more than other aspects of work (Andrews & Withey, 1974).

Since the seminal research of Kahn, Wolfe, Quinn, Snoek, & Rosenthal (1964), organizational researchers have come to view job-related stress as an important area of study. The burgeoning research on job stress testifies to widespread concern over the implications of stress in the workplace (Westman & Eden, 1991). Ganster and Schaubroeck (1991) reported that in addition to the hundreds of articles on occupational stress published in the popular press, more than 300 published articles have dealt with this topic over the past 10 years. Speidelberger and Reheiser (1994) highlighted the growth in interest in this topic by stating that the number of publications on occupational stress listed on the *PsycLit* database during the years 1990-1992 (N = 169) was more than 8 times greater than the entire decade of the seventies (N = 19).

In these studies, occupational stress has been implicated as a casual agent in a variety of physical, mental, and organizational outcomes (Beehr & Newman, 1978; Ganster & Schaubroeck, 1991; Hendrix, Steel, Leap, & Summers, 1991; House, 1974; Matteson & Ivancevich, 1987; Pines, 1993; Repetti, 1993; Spiedelberger & Reheiser, 1994). For example, employee reports of work stress have been linked to a variety of indicators of poor health including: increased hospitalization days (Hibbard & Pope, 1985); more episodes of illness, viral infections, and injuries (Rose, Jenkins, & Hurst, 1978); and coronary heart disease and events (Haynes, Eaker, & Feinlab, 1984; Medalie et al., 1973). As well, occupational stress has been shown to be related to symptoms of psychological stress such as depression and anxiety (Billings & Moos, 1982; Golding, 1989; Karasek & Theorell, 1990; LaRocco, House, & French, 1980, Repetti, Matthews, & Waldron, 1989).

Also, numerous studies have linked stress to impaired performance in the workplace due to such factors as health problems, absenteeism, employee turnover, industrial accidents, use of drugs and alcohol on the job, and counterproductive behaviors such as spreading rumors, doing inferior work on purpose, stealing from employers, purposely damaging property, equipment and products, and various kinds of white collar crimes (Beehr & Newman, 1978; Holt, 1993; McKenna, Oritt, & Wolff, 1981; Pines & Aronson, 1988; Steffy & Jones, 1988).

It has been demonstrated that employees also perceived their jobs to be increasingly stressful. In a nation-wide survey of occupational stress in the U.S., the proportion of workers who reported "feeling highly stressed" had more than doubled from 1985 to 1990 (Northwestern National Life, 1991). Moreover, 69% of the 600 workers surveyed reported that their productivity was reduced because of high stress levels, and "one in three say job stress is the single greatest stress in their life (1991, p. 2). Compared with workers reporting lower levels of job stress, the workers who perceived their jobs as highly stressful were twice as likely to work overtime frequently (62% vs. 34%), think about quitting their job (59% vs. 26%), suffer stress-related medical problems (55% vs. 21%), and experience burnout on the job (50% vs. 19%; Northwestern National Life, 1992).

These health and stress-related problems result in a major cost for organizations, both in financial terms and through loss of valued employees. For example, about fifteen years ago, stress was estimated to cost the U.S. economy approximately $75 to $90 billion annually (Ivancevich & Matteson, 1980). In 1987, Niehouse (1987) reported that the annual cost to U.S. business from stress and burnout was estimated to be $100 billion, excluding the cost of poor job performance and the cost to replace employees who die, who are ill, or who quit. More recently, Sperry, Kahn, and Heidel (1994) estimated that work stress in the U.S. cost $200 billion annually for compensation claims, added insurance costs, absenteeism, reduced productivity, as well as direct medical cost for such related conditions as vascular disease. In Canada, May Ng (personal communication, May 19, 1995), data analyst for the Workers Compensation Board, reported that stress claims in Alberta, more than doubled from 1990 to 1994 (101 to 214) resulting in an increase of payments from $41, 630 to $427,086 during these same years.

Growing concerns over the consequences of job stress for both employees and organizations have stimulated efforts to understand the sources and consequences of stressors in the workplace (Cooper & Payne, 1988; Fisher & Gitelson, 1983; Ivancevich, 1986; Jackson & Schuler, 1985; Sauter, Hurrell & Cooper, 1989). A further area of research has been to identify strategies that might be used to remedy the problem (Cooper, 1987; Gebhardt & Crump, 1990; Ivancevich, Matteson, Freedman, & Phillips, 1990; Murphy, 1988). However, in reviewing the research on work stress, it seems that most effort has focused on the organizational arrangement of work, less to person variables, and almost none to the stress process (Lazarus, 1991).

The majority of the occupational stress research has identified the contextual features of the job as an independent variable. Caplan, Cobb, French, Harrison and Pinneau (1975), for example, have defined occupational stress as "any environmental characteristic of the job environment that poses a threat to the individual" (p. 2). The premise of this definition is that the objective environment exists independently of the person's perception of it. Persons who are required to cope with excessive demands may respond with varying kinds and degrees of strain, which refers to "any deviation from normal responses in the person" that emerges in reaction to stress (Caplan et al., 1975, p. 3).

There have been many stressful stimulus conditions that have been measured in occupational stress research (Cooper & Payne, 1980; Ivancevich & Matteson, 1980). Holt (1993) has reviewed the literature and identified 57 such variables. Holt divided his review into two general categories: objectively and subjectively defined stressors (whether the researcher, or another outsider, defined what is stressful or if the person undergoing stress did so). Objectively defined stressors that Holt identified in the literature included: physical properties of the environment (e.g., hazards, pollution, noise, etc.); time variables (e.g. shift work, length of workday, time pressure, etc.); social and organizational properties (e.g., machine pacing, piecework, work load, monotony, etc.); and changes in the job (e.g., job loss, demotion, over promotion, etc.). Subjectively, or employee defined, external stressors that have been studied were subsumed under the following headings: role related conditions (e.g., role conflict, role strain, communication problems, degree of control, etc.); miscellaneous stressors (e.g., job complexity, relationship with supervisors, employees and customers, inequity of pay, job insecurity, etc.); person-environment job fit difficulties (e.g., role ambiguity, responsibility for people and things, quantitative work load, participation, opportunity for advancement, etc.); and off-job stress (e.g., disturbed life pattern, stressful life events, demands of spouse and children on working women, etc.).

A second area for investigation in the occupational stress research is the influence of moderating variables in the stress equation. Since the mere presence of job stressors does not automatically result in personal strain or dysfunction, researchers have sought to identify the specific parametric conditions that existed when a given stressor resulted in negative effects. In his prodigious review of the literature, Holt (1993) has identified 55 response variables that mitigate or exacerbate stress effects. These moderating variables used in occupational stress research were grouped in the following categories: physiological conditions (e.g., alcohol use, drug use, disruption of diet, etc.); characteristics of individuals (e.g., age, sex, ethnicity, stage of life, depressive tendencies, self-esteem levels, mental illness, Type A personality, flexibility, attachment, work values, locus of control, etc.); situational aspects (e.g., size of wok unit, group cohesiveness, autonomy, support from co-workers and supervisors, job enrichment, etc.); organizational features (e.g., organizational structure, job climate, structural demands, etc.); and sociological conditions (e.g., social support from home, community involvement, interpersonal ties and involvements, etc.).

The basic presupposition of the field of occupational stress has been that some aspects of many kinds of work have bad effects on most people under certain circumstances. There is a growing awareness of the complexity of the occupational stress-distress relationship and idiosyncratic responses to stressors. Holt (1993) concluded:

> . . . people's feelings about their work are highly overdetermined and almost always mixed, hence not easily ascertained by a few blunt questions with precoded answers; work takes place in a multilayered social and cultural context in which many and often conflicting values intersect; workers are also members of families, and of social, religious, recreational, political, educational, and other institutions, from which they derive a mixture of costs and benefits, of stress and support, interacting with their work lives in highly variable ways depending on the person, the occupation, and other factors; heath and illness are extraordinarily complex states which resist reduction to sociological, psychological, or biological terms alone (p. 359).

As a result of this complexity and the reality of differential responses to stressful work conditions, there has been a trend to recognize that job stress and its damaging effects are idiosyncratic and largely based on a person's perceptions of the event/situation. Organizational psychologists Locke and Taylor (1990) are only one example of many who have investigated variable reactions to job stress and coping based on individual meanings attached to work itself (Buchholz, 1978; Morse & Weiss, 1955; Near, Rice, & Hunt, 1980). Locke and Taylor identified five values that people desired to fulfill at work (material values, achievement-related values, a sense of purpose, social relationships, and enhancement or maintenance of self) and they proposed that harm and threat at work stem from a perceived thwarting of values or goals that are specifically important to the person.

Richard Lazarus also understands individual meanings to be an important aspect of work-related stress. In writing about psychological stress in the workplace, Lazarus (1991) has argued for a transactional view in which person-environment relationships transcend the separate interacting variables of person and environment. While acknowledging that certain job conditions may be stressful for large numbers of workers and that certain types of person were likely to react to stress more often than others, Lazarus contended that sources of stress and responses to stress were always individual, based on personal appraisals and evaluations. Consistent with his general theory, Lazarus concluded that job stress occurred only when a person had made an evaluation that the demand (external or internal) taxed or exceeded perceived personal resources: "Stress in not a property of the person, or of the environment, but arises when there is a conjunction between a particular kind of environment and a particular kind of person that leads to a threat appraisal" (Lazarus, 1991, p. 3). Lazarus and his colleagues have demonstrated that the way people evaluate what is happening with respect to their well-being, and the way they cope with it, influenced not only whether or not psychological stress would result, but the intensity of the stress as well (Lazarus & Folkman, 1984, 1987). Thus, Lazarus conceptualized stress in the workplace as essentially an individual phenomenon in which the effects of work-related stressor events on emotions and behavior were mediated by an employee's perceptions and appraisals of particular stressors and his/her coping skills for dealing with them.

While some concerns have been raised about the application of Lazarus's transactional approach to occupational stress research (Barone, 1991; Brief & George, 1991, 1994; Harris, 1991, 1994), the basic premise that individual appraisals formed an important element in the experience of stress remains an important contribution. Harris (1991) concluded: "it is without a doubt that the occupational stress field would benefit for careful and thoughtful application of the [Lazarus's] transactional process model" (p. 28). Therefore, based on Lazarus's contribution to stress theory in general, and occupational stress research in specific, it seems that an important aspect in the study of occupational stress would be the employee's perception and appraisals of what was stressful.

Review of Clergy Stress Literature

Clergy assume a variety of important roles and functions related to both their followers and the communities in which they live. The roles of clergy have often been described using Blizzard's (1956) delineation of the six practitioner roles of clergy:

administrator, organizer, pastor, preacher, priest, and teacher. Besides the executive/instrumental duties, the vocation involves mystical/emotional tasks to call people to God and to guide and serve their spiritual progress (Marciano, 1990). On this aspect, Glock and Stark (1965) commented: "Less obvious perhaps is the role's unique symbolic quality. In a very special sense, the minister stands as a man [sic] apart, representing for others a symbol of the divine. Finally, the minister is also an organizational man [sic] bound by and responsible to a bureaucracy, whose traditions are rooted in denominational history" (p. 124). Gottlieb (1978) referred to clergy as "community caregivers," suggesting that their "broad contact with the public" and their training enabled them to "engage in basic diagnostic, counselling, and behavior change activities" (p. 105). Browning (1981) also observed that the clergy often served as community caregivers but, in addition, the life experiences of clergy were closely examined by those they solaced, supported and guided.

Categories of Clergy Stress Research

Research in the area of clergy vocational stressors has been largely biographical and descriptive. While vocational stress has been widely studied in other human service occupations, only a few research studies have addressed this topic among clergy (Payne, 1990). The literature on clergy stress can be classified into two main types: anecdotal and empirical. In their literature review of burnout and the pastorate, Daniel and Rogers (1981) have observed that the researched variables divided into two basic categories. First, intrapsychic/interpersonal variables including personal characteristics have been studied; second, system variables which relate to the organizational or systemic aspects of one's vocation have undergone investigation. Since the focus of this study is on elements of their vocation that clergy perceived to be stressful, the following review will focus on research on the stress producing system variables rather than the contribution of personal characteristics of the clergy.

Anecdotal literature.

The anecdotal literature consisted of published general reviews and descriptive information contained in personal experiences (e.g., Johnson, 1980; Minirth et al., 1993), clinical observations (e.g., Bradshaw, 1977), case studies (Merrill, 1985), and denominational reports (e.g., Houts, 1977).

The early anecdotal literature focused on the problems encountered by clergy as they worked in their vocational roles. Bradshaw (1977) reported on 140 cases of Mainline Protestant clergy with serious psychiatric needs treated at the Menniger Foundation. Some specific role hazards which were purported to lead to mental imbalance included: "the identity crisis implicit in role demands, the pressures for perfection, the pressures of being a community leader, the tendency towards masochistic martyrdom, and the loneliness the minister feels in having to act as his/her own pastor" (p. 231). Utilizing a summary of numerous reports from district, sub-district, and conference meetings of a United Methodist Conference, Houts (1977) found that loneliness, unrealistic expectations, over-extension, and lack of accomplishment to be some of the problems that confronted clergy. Robbins (1980), reporting on the results of an informal survey, revealed that congregational conflict resolution and high expectations were particularly difficult stressors listed by a group of Minneapolis clergy. Harris (1977) and Rediger (1982) came to similar conclusions, with a special emphasis on the stress incurred from the precipitous decline in church attendance and continuing, unresolved church conflicts. Hiltner (1965) added poor financial compensation to the list of stressors, Mills (1968) noted role conflicts, and Collins (1977) observed extensive time commitments.

The anecdotal literature in the past 15 years has added little new information to the subject of clergy vocational stressors. Johnson (1980), reflecting on his personal clergy experience, cited work overload, time demands, job insecurity, fragmented authority structure, loneliness, and spiritual poverty as contributing factors in his stress-induced heart condition. Weese (1991), based on her 30 year active lay involvement in the church, observed that vocational stressors were related to staffing concerns, financial pressures, congregational criticism, and role overload. In addition to these stressors, Minirth et al. (1993) mentioned pressure from forced creativity, unrealistic expectations, role ambiguity, crisis management, enmeshment between church and family, and difficulties with being a visible, public person. Finally, utilizing an interview format with 6 prominent Evangelical clergy, London and Wiseman (1993) contributed the hazards of church member migration and difficulties associated with a consumer mentality by members, a negative influence of electronic technology in which parishioners were easily distracted, and the negative effect of an increasingly permissive society.

A review of the anecdotal literature indicated that the authors have not considered new possible causes, determinants or paradigms within which to deal with the topic; the literature was largely confined and repetitive with little appeal to empirical research in order to support their conclusions (Daniel & Rogers, 1981; Payne, 1990).

Empirical research.

The available empirical research on clergy stress can be divided by methodology into three general types: a) research using interviews, questionnaires or experimenter-constructed unvalidated scales with some statistical analysis; b) research involving correlational analysis with established, validated instruments; and c) research using true experimental design with controls. Following is a selective overview of the major studies in these areas with a special focus on research investigating clergy perceptions of vocational stress.

a) Research with interviews, questionnaires, or unvalidated scales.

There have been research studies which confirmed some of the stressors identified in the anecdotal literature. In a seminal work, Gleason (1977) developed a list of 43 items extracted from the literature and informal discussions that he considered to be potential stressors for clergy. The items were administrated to 21 parish clergy and 11 clergy spouses representing mainstream and evangelical Protestant denominations who were attending a "Stress in the Clergy" workshop. The central objective was to discover what clergy and their spouses perceived as stressors or problems. Gleason found that the top church-related mean stress ratings for clergy were proliferation of activities, time demands, role conflicts, church conflicts, lack of pastor-confessor, absence of tangible results of work, and the pathology of parishioners. These results confirmed the researcher's first hypothesis that certain stressors would emerge as common for both clergy and their spouses. While instructive in its attempt to investigate clergy perceived stressors, the generalizability of the results in this study remained in doubt due to the small sample size and because those clergy motivated to attend a seminar on this topic may different than the clergy population at large. Also, the items used to construct the measure were derived primarily from the literature and not from the clergy themselves. These factors may affect drawing meaningful conclusions for the total community of clergy.

Mace and Mace's (1980) survey was also subject to the same limitations. The authors' sample of 321 clergy couples were drawn from conferences for groups of clergy couples from three denominations: Methodist, Moravian, and Southern Baptist. Respondents were asked to check pertinent items on a questionnaire constructed by the authors. Items that were most frequently endorsed by these groups of clergy that related to vocational stress included time pressures (52%), lack of privacy (52%), financial stress (34%), unrealistic expectations (25%), role stress (21%), crisis demands (17%), and unfair criticism from congregants (13%).

Browning (1981) developed the *Stress Inventory for Ministers* by adapting several standardized burnout instruments. The 44 items of this burnout scale were administered to a sample of 240 clergymen. Several socio-psychological constructs such as lack of socio-professional support system and the inability to give and receive support were found to have low but significant correlations with burnout among clergy. While significant differences between extreme groups of burnout scores were found across several independent variables, the study's results were hampered by the use of a nonstandardized measure of clergy stress.

Ellison and Mattila (1983) conducted an empirical investigation of the general psychological difficulties experienced by Christian leaders through the administration of a needs survey. The needs survey was constructed from the information obtained in interviews with clergy from various denominations and distributed to a random sample of 1,000 subscribers to *Leadership* magazine. Results from correlational analysis indicated that subjects considered their difficulties to be relatively minor; although, stress, frustration, lack of time, and feelings of inadequacy were reported as their most pressing concerns. Personal unrealistic expectations were identified as a major causal factor for these difficulties. While this study did not focus on vocational stressors and the authors' conceded that this only "a descriptive overview" and the data was "not conclusive but instructive" (p. 32), they inferred in their conclusion that Christian leaders may be somewhat insecure in their profession. The authors did not attribute this to personality factors but to the traditional idealism commonly associated with the vocation and the lack of clearly defined job descriptions and evaluation criteria.

Byrd (1988) utilized stress as an outcome variable in her study of support networks of clergy. A selection of 10 items from the *Human Services Stress Source Inventory* (Farmer, Monahan, & Heckler, 1984) was administered to a sample of ministers in African-American churches. The greatest vocational stressors endorsed by ministers in this study were too much work, too little time, too many responsibilities, low salary, and conflicting demands and expectations. The study of vocational stressors, however, was limited by the selection of only 10 items in the questionnaire and, as a result, the entire domain of potential clergy stressors was not investigated.

A study by Gross (1989) suffered from the same difficulties. The author proposed to research the nature of the dimensions which underlie pastors' perceptions and beliefs relating to the pastoral office. It was hypothesized that a stress dimension (overengagement) could be distinguished from a burnout dimension (disengagement). A 15 item questionnaire was developed both from the survey constructed by Janetzki (1974) and questions devised by the author. A total of 24 Lutheran pastors from the Queensland District of the Lutheran Church of Australia participated. Using multidimensional scaling analysis to identify latent dimensions, Gross presented the following results related to vocational stressors: lack of congregational assistance was associated with the burnout dimension; feelings of isolation were closely associated with the stress dimension; role-ambiguity emerged as a distinct problem area from stress and burnout; and pastors experiencing high levels of role-ambiguity appeared to devote little time to relaxation. While the study was instructive for its investigation of clergy perceptions and beliefs, it remained exploratory at best. The limited number of vocational stressors investigated in the researcher prepared questionnaire, a small sample size taken from one denomination, an unclear role-ambiguity dimension, and an unsubstantiated differentiation between stress as overengagement and burnout as disengagement, considerably weakened the conclusion drawn in the study that a stress dimension could be distinguished from a burnout dimension.

Benda and DiBlasio (1992) conducted as study of marital adjustment among clergy and their spouses who had attended a Presbyterian seminary (*N* = 247). While not directly related to clergy vocational stress, part of the study involved an investigation of the effects of vocational and familial stress along three dimensions: a) perceived stress from work; b) perceived stress from family; and c) perceived stress from work and family. The hypothesis was that each of these dimensions of perceived stress would reduce marital adjustment as measured by the *Dyadic Adjustment Scale* (Spanier, 1976). Taking three items from Yogev (1986), the authors measured perceived stress by simply asking: "How often do you feel overloaded or stressed because of your work responsibilities?" The other two questions were the same except the source of stress was changed and the choices presented for each of the three questions were "Never," "Seldom," "Often," and "Almost

Always." Statistically significant bivariates (Pearson's *r*) showed that marital adjustment scores declined as: a) perceived stress from work and family increased; b) perceived stress from family alone increased; c) single-earner families were considered; and d) couples were married longer. Perceived stress from work alone was not a significant factor on marital adjustment. Hierarchical regression procedures identified four statistically significant predictors of marital adjustment (in order of predictiveness): a) perceived stress from work and family; b) number of children five years and older; c) perceived stress from family; and d) earner status. The authors concluded that perceived stress decreased marital adjustment was the most important finding of the study, which was not surprising since "the clerical role is highly demanding and typically encompasses a wide range of responsibilities requiring diverse skills and long hours that extend into late evenings" (p. 373). While the sample in this study was limited to largely young, highly educated persons from a single Protestant denomination, it was instructive for its verification of the importance of perceived vocational stress. Unfortunately, the results were limited due to the use of a single question to determine perceived clergy vocational stress and the study addressed only the frequency of perceived stress (how often), not the various sources of stress within the vocational role.

While not investigating clergy perceptions of vocational stress, Morris and Blanton's (1994) study was of interest for it investigated denominational perceptions of stress for clergy families. Of the original 33 U.S. denominations invited to participate, 28 returned surveys represented the majority of mainstream churches in the United States. A 41 item instrument entitled *Denominational Perceptions of Clergy Stress Inventory (DPCSI;* Morris & Blanton, 1991) was developed for this study assessing five domains of external stressors: psychic processes; financial management and benefits; ministerial responsibilities; social support and leisure; and family system processes. Individual means from the 5 point Likert-type response format were used to rank order the five most problematic stressor items on the DPCSI that denominational leaders perceived their clergy were experiencing. The domain of greatest perceived concern was financial management and benefits (managing money to meet the family's regular financial obligations, accepting the salary level established for the position, and saving money for children's education) followed by issues relating to the family system (finding time for children and spouses), psychic processes (managing criticism from the congregation) and ministerial responsibilities (finding time for ministerial preparation). Conclusions drawn from the study included that the majority of denominations had some awareness of the stressor demands and while attempting to provide assistance to clergy families, there was a demonstrated need for a broader and more ecological scope of services. In addition, it was determined that denominations may be contributing indirectly to their clergy's stress by not providing a suitable quantity of services to address the demands of clergy seeking denominationally-based assistance.

Another study of interest was Larson and Goltz's (1994) investigation of clergy families in Canada. While not investigating clergy perceptions of vocational stress specifically, the study was relevant since it surveyed clergy and clergy spouses from 21 member denominations of the *Evangelical Fellowship of Canada*. Of the 1294 respondents, the authors reported that over 30% of both clergy and spouses were extremely satisfied with being in the clergy vocation. Only 24% of the sample described themselves as slightly dissatisfied or dissatisfied. Over 60% of the clergy believed that their vocation made marriage more difficult for spouses and about 80% of clergy and spouses agreed that "being a minister is something like being married to both the church and my spouse" (p. 40). The highest level of marital stress for clergy was their perception that they had failed to fulfill their fair share of family responsibilities. Half of both clergy and spouses were found to believe that the vocation made parenting more difficult (55%). The overwhelming majority of clergy considered finances to be a struggle for the typical pastor and family (87%). In addition, the authors found that most clergy thought that congregational matters were difficult to escape in everyday home life (82%) and that the expectations for clergy families were too high (74%).

b) Research with validated scales.

In the clergy stress literature, the most commonly utilized instruments to measure clergy vocational stress included the *Social Readjustment Rating Scale* (Holmes & Rahe, 1967), the *State-Trait Anxiety Inventory* (Speilberger, Gorsuch, & Lushene, 1970), the *Maslach Burnout Inventory* (MBI; Maslach & Jackson, 1981), the *Occupational Environment Scales* (Osipow & Spokane, 1983), and the *Job Diagnostic Survey* (Hackman & Oldham, 1980). As before, the focus of this selective review will be on vocational stressors and not on studies that examined the contribution of clergy personality variables on experienced stress (e.g., Grimm, 1986; Hatcher & Underwood, 1990; Moore, 1984; York, 1982). Some of the results from this method of research endeavor both conflicted with and confirmed the findings in the anecdotal literature and studies involving unvalidated scales.

Harbaugh and Rogers (1984) sought to investigate clergy burnout by examining the levels of anxiety and stress of seminarians. They administered the *Social Readjustment Rating Scale (SSRS)* and the *State-Trait Anxiety Inventory (STAI)* to 144 seminarians. On the SSRS, the average score of the general population is 75-150 and a score over 300 is considered to be critically high. The authors reported that average score for seminarians on this measure was 348, with females scoring higher than males. The seminarians' average situational anxiety on the STAI was near the 84th percentile while trait anxiety was at the 60th percentile. These scores remained consistent throughout the seminary years and when compared to results with seminary graduates in the parish, the authors found that even through the third year after leaving seminary, the scores remained largely unchanged. Harbaugh and Rogers concluded from these results that the high rates of clergy burnout especially in the early years of the vocation may be related to the fact that students were highly stressed upon entrance into the seminary environment and they remained stressed during seminary and at least through the first three years in the parish. The authors recognized one obvious limitation of this study in that the data was based on research at only one Lutheran seminary.

Rayburn, Richmond and Rogers (1983) surveyed 69 Catholic religious personnel (nuns, priests, brothers, seminarians) on their perceptions of the occupational environment in which they worked, the kinds of personal strain they experienced, and the resources they felt they possessed. In their study, the authors used the *Occupational Environment Scales* (measuring Role Overload, Role Insufficiency, Role Ambiguity, Role Boundary, Responsibility, and Physical Environment), *Personal Strain Questionnaire* (measuring Vocational Strain, Psychological Strain, Physical Strain, and Interpersonal Strain) and the *Personal Resources Questionnaire* (measuring Recreation, Physical Coping, Social Supports and Rational/Cognitive Coping; Osipow & Spokane, 1981, 1983). They found that present and future clergy reported less stress than the normative sample. Although not significantly different, they were slightly higher on perceived role overload but significantly lower on perceived role insufficiency, boundary ambiguity, responsibility, and physical environment. In addition, they reported less overall strain in not only the vocational domain, but in the psychological, interpersonal and physical areas as well. Furthermore, this group of future and present clergy experienced themselves as having greater personal resources to cope with stress than the general population in all areas except recreation. These results contradicted earlier conclusions drawn in the anecdotal literature and research involving unvalidated scales.

Since the sample in the previous study was small and non representative, Rayburn, Richmond, Rogers (1988) sought to decrease sampling bias by surveying 596 persons which included seminarians, priests, brothers, Protestant clergy, and rabbis. The sample also included 288 females. Again using the *Occupational Environment Scales*, *Personal Strain Questionnaire* and the *Personal Resources Questionnaire*, the results basically confirmed the earlier findings that clergy experienced less on-the-job stress and personal strain while feeling they had greater personal resources than the general population. However, a closer examination of the data by the authors lead to the conclusion that clergy did experience significantly greater role over-load, role ambiguity, and role responsibility; greater interpersonal strain; and less recreational and rational-cognitive resources than most people. The authors, however, concluded that if these results were generalizable to clergy in general, it appeared that the vocation was not as overwhelming as earlier literature had concluded. These studies, however, did not address which areas of their vocation the clergy consider to be stressful and the standardized measures used did not survey all possible domains of potential clergy stress.

Grimm (1986), while primarily interested in the relative contribution to clergy burnout of personality type, also investigated a variety of other individual and environmental factors. The sample comprised of 269 members of the Oregon Province of the Society of Jesus, an order of the Catholic Church. The participants completed, among other measures, a demographic questionnaire, part of the *Job Diagnostic Survey*, and the *Maslach Burnout Inventory*. Analysis of Variance and Analysis of Multiple Regression were used to test eleven hypothesis regarding the relationship of various factors to clergy burnout. Related to clergy vocational stress, the author reported that approachability of the work leader, the amount of feedback received from the job itself, and feedback from supervisors and co-workers, all individually explained significant amount of variation between those clergy who were burned out and those who were not. Grimm concluded that this study offered partial confirmation of the utility of both the cognitive and person-environment theoretical approaches to burnout.

Payne (1990) also utilized the ***Maslach Burnout Inventory*** along with other measures such as the ***Role Stress Questionnaire*** in his study of the ability of demographics, role stress, and personality hardiness to predict burnout in a sample of 239 full-time ministers in the Presbyterian Church (USA). Burnout scores indicated moderate levels of emotional exhaustion, depersonalization, and personal accomplishment. Multiple regression analysis was employed to determine that hardiness and the components of role stress (role conflict and role ambiguity) were significant predictors of all three aspects of burnout. The author's conclusion that role stress was a significant predictor of burnout empirically confirmed reflections in the anecdotal literature and research involving unvalidated measures. The study did not, however, identify the specific aspects of the clergy vocation that contributed to role stress.

c) Research with true experimental design.

There was a complete absence in the literature of studies using true experimental design. The two published research studies which approximated rigorous empirical design were only tangentially related to topic of clergy vocational stressors. Warner and Carter's (1984) investigation of loneliness, marital adjustment and vocational burnout was the first, and only, to compare their findings to a non-pastoral control group. A total of 33 Presbyterian clergymen and 28 female clergy spouses were administered the *Revised UCLA Loneliness Scale*, the *Dyadic Adjustment Scale*, and the *Maslach Burnout Inventory*. These same instruments were also administered to a control group which comprised of 128 non-pastoral males and females from the same denomination. Responses indicated that clergy and clergy spouses experienced significantly more loneliness and diminished marital adjustment in comparison with males and females in non-pastoral roles. Burnout was indicated by higher experienced levels of emotional exhaustion and involvement for clergy and clergy spouses than non-pastoral husbands and wives. While the study was correlational in design, the authors hypothesized regarding the directional sequence of casualty. They submitted that due to the extent of the role demands of the clergy vocation, clergy became heavily committed and involved with their work. The spouse offered role support and as a result experienced emotional exhaustion. The clergy person and their spouse spent less time together because of the demands of the vocation. Withdrawing from each other and other social supports, they experienced increased loneliness and less marital satisfaction.

In general, this research provided some empirical support to the hypothesis that clergy and clergy spouses experienced a diminished quality of life compared to other persons in the church. However, the results of study may not be generalizable since the small sample was limited to older male clergy from a single denomination. Furthermore, the use of the *Maslach Burnout Inventory* in this study to measure burnout had only limited value because it was not designed to identify the specific areas of the clergy vocation that result in this condition of burnout .

A second study utilized a quasi-experimental research method. Hambrick (1992) sought to examine the effect of a pilot program of clergy personal and career development to counteract the hypothesized causes of burnout: a) lack of self-knowledge; b) lack of adequate communication skills; and c) lack of an adequate support network. The independent variable was the program design and the dependent variable was the program's influence on subject's burnout as measured by the *Maslach Burnout Inventory,* the *Clergy Burnout Inventory,* and the *Profile of Mood States.* The author reported that subjects showed a statistically significant reduction in burnout as measured by the pretest and posttest scores on the *Maslach Burnout Inventory,* improved scores on the *Clergy Burnout Inventory*, and no significant change on the *Profile of Mood States.* As in the Warner and Carter (1984) study, there was no investigation of the specific sources of vocational stress which were implicated in reduction of the overall level of burnout. Neither of these two studies addressed clergy vocational stressors in specific and neither could be described as true experimental design since they did not incorporate a pretest-posttest control group method where a treatment variable was manipulated.

Not only is there a lack of true experimental design research in the clergy stress literature, there appears to be almost a complete absence of qualitative research related to the experience of clergy stressors. The only qualitative descriptive study found was only indirectly related to clergy vocational stress. Bricker and Fleischer (1993) conducted two semistructured interviews with four Roman Catholic priests in their study of the influence of vocationally imposed network restrictions on social support. The study sought to emphasize the human experience and the meaningfulness associated with social support in the face of role-related stressors and network limitations. The only core theme (out of seven total) identified by the researchers that somewhat related to the experience of vocational stress was labeled *Person-role disharmony*. This theme described a source of vocational stress identified in other clergy stress literature for it captured the conflict experienced by priests with respect to their personage and their role as priests. Quotations reflecting this disharmony included: "Priests are to be paradigms of virtue . . . people still keep us on pedestals and I wish they wouldn't do that because we are humans . . . I'm a whole person!" and ". . . I feel that if I let my hair down completely, I've given up the respect of the priesthood" (p. 224). It was evident to the authors that the priests perceived themselves, and specifically their behavior, as being constantly appraised by others. These socially prescribed role expectations of the priesthood were incongruent with the priests' existential religious values and these conflicting role expectations resulted in significant stress for the priests. In addition, these intrapersonal as well as interpersonal role conflicts negatively influenced their relationships with others. The authors reported that, consequently, priests experienced feelings of low self-esteem and reduced self-efficacy.

Limitations in the Clergy Stress Literature and Research

Based on this review of studies using unvalidated questionnaires, validated measures, and empirical research design, it is apparent that there are many varied and diverse potential sources of clergy vocational stress. Although literature and research in the clergy vocational stress field has grown and there are now signs of emerging norms, the sources of job stress are still not well defined and understood. It appears that the variability in the sources of clergy stress and the complexity in the vocational stress process has resulted in significant problems in the design of systematic studies.

A major criticism of the current clergy vocational stress research is the generally poor level of research design in the quantitative studies and the almost complete absence of qualitative studies. With one exception (Warner & Carter, 1984), there is a lack of any research using controls. Other studies have suffered from sampling limitations and differing methodologies make comparisons across studies difficult. The vast majority of clergy stress literature has either been anecdotal, descriptive, or correlational in nature. While the literature has demonstrated some experimental basis for many of the claims and theories associated with clergy stressors, many of the publications are anecdotal and, as a result, lead to hypothesis generation rather than conclusions. There was a propensity to treat anecdotal observations as facts although the findings had not been empirically substantiated.

In the empirical literature that does exist, there were difficulties associated with the use of standardized measures of stress. As noted earlier, the problems of obtaining a reliable measure of general stressful life events has been the subject of many reviews (Brown, 1989; Brown & Harris, 1982; Cleary, 1980; Derogatis, & Coons, 1993; Dohrenwend, Levay, & Shrout, 1987; Paykel, 1983). Particularly, the use of stress measures have been criticized for their lack of precision (Cohen & Wills, 1985). It has been argued that they contain considerable variability because of idiosyncratic interpretations by respondents, biased perceptions (random error), and external environmental circumstances (Monroe & Simons, 1991). Recent research has supported the empirical reality and high degree of distortion resulting from this fundamental measurement concern (Dohrenwend et al., 1987). Beyond problems of unreliability, most of the measures give much less definition to temporal factors, (e.g., acute vs. chronic stressors), dimensional issues (e.g., major vs. minor stressors), and qualitative characteristics (e.g., desirable vs. undesirable stressors) (Elliot & Eisdorfer, 1982). Further, most stress scales are limited for they make predetermined assumptions about the source of stress (e.g., life events or daily hassles) that are most significant to the respondent.

Beyond the general difficulties inherent in current measures of stress, one of the most relevant criticisms related to the study of clergy stress is that the items that comprise the vocational stress scales are not relevant for many subgroups of society (Derogatis, & Coons, 1993). The use of standardized tests to measure sources of clergy job stress fail to identify all areas of potential stress that clergy may experience. For example, questions relating to occupation-specific pressures of congregational expectations of maintaining a perfect marriage and family, lack of privacy, the preaching of family values, ministerial obligations to the family and church, and living those values when caught between career and family life, are not found on general stress measures (Marciano, 1990).

This measurement issue is illustrated by the conflicting evidence regarding whether clergy experience more stress than other professionals. Malony (1988) commented that while there seems to be wide agreement that the clergy vocation was stressful, there was limited empirical evidence for this assumption. Warner and Carter (1984), using the *Maslach Burnout Inventory*, found that ministers reported greater occupation-related stress than the general population. Byrd (1988), using an adapted form of the *Human Services Stress Source Inventory*, found that clergy experienced significantly different sources and increased levels of stress compared to social workers. On the other hand, Fichter (1984), using survey data from a national sample of 4,660 Catholic priests, revealed that only a minority of 6.2% may be termed "candidates" for burnout. Also, Rayburn, Richmond, and Rogers (1986), administering the *Occupational Environment Scales* in their study, found no significant differences in levels of clergy stress compared to the normative population.

Each of these studies utilized different measures of stress on different clergy populations and, not surprisingly, arrived at conflicting conclusions. This difficulty is indicative of a problem that is inherent in the stress field in general. Brenitz and Golderger (1993) noted that in the stress literature there is a lack of standardization in choosing the stressor, measuring its parameters and effects, and selecting subjects for specific studies.

They concluded that "the absence of an adequate taxonomy of stressful situations and the paucity of parametic research in this area make it difficult to compare results from different studies" (p. 4).

A final problem with the use of current standardized measures of stress to investigate clergy vocational stressors is that previous research has demonstrated that subjective perceptions of stress are often independent of actual stressful events (Runciman, 1966; Stouffer et al., 1949). Yogev (1986; Yogev & Brett, 1985) has found that perceived stress was a stronger predictor of marital adjustment than many objective conditions of marriage. In research that is germane to our topic, Barnett and Barach (1982) studied multiple-role strain and psychological well-being and found that qualitative aspects of one's experience with roles was more relevant to experienced stress than were more objective aspects of those roles. These perceptions are important in understanding how clergy experience stressors because responses to stress in clergy are varied (Gross, 1989; Lee & Balswick, 1989; Ostrander, Henry, & Hendrix, 1990). Measures for determining such perceptions, however, are lacking or have not been adequately tested (Moy & Malony, 1987).

Therefore, the use of self-rating vocational stress scales are limited for their inability to accurately assess the experience of clergy stress and because they involve making predetermined assumptions about the sources of clergy distress that are most relevant to the clergy themselves. These research methods in general force the data into researcher defined constructs since the researcher has pre-selected the categories, or constructs, that the data is placed into. In order to develop a clearer understanding of the challenges faced by clergy and, as a result, be of assistance to clergy during pastoral training or therapy, it may be helpful to focus on the constructs as they are experienced by clergy and explore the data in ways that do not impose researcher defined constructs (Patton & Jackson, 1991). Therefore, it seems that an important first step in an attempt at understanding clergy job stress would be to have the clergy population themselves define the issues.

While there is an increased awareness of the importance of clergy perceptions of stress in the literature (Benda & Diblasio, 1992; Ellison & Mattila, 1983; Gleason, 1977; Gross, 1989; Hill, Baillie, & Walters, 1991), these studies either addressed the topic with researcher defined constructs (Gleason, 1977; Gross, 1989), investigated the frequency of stressors and not sources of vocational stress (Benda & Diblasio, 1992; Hill, Baillie, & Walters, 1991), or did not examine the entire domain of potential stressors (Ellison & Mattila, 1983; Gross, 1989). A qualitative analysis of this subject would be helpful to develop a comprehensive understanding of the experience of clergy stress from the individual's perception of the stressors. Concept mapping is a relatively new methodology that allows for this type of investigation for it combines phenomenological and quantitative research strategies and actively involves research participants in item generation and data gathering. The final product results in a thematic categorization of the perceived clergy vocational stressors. It appears that no studies have been conducted using concept mapping methodology to identify the perceived sources of vocational stress, nor have studies used this method to determine underlying themes within which these perceived stressors can be categorized.

Concept Mapping

Concept mapping methodology will be presented in the following section. Concept mapping is an alternative methodological approach that is particularly appropriate for applications in which researchers are seeking to clarify the domain, constituent elements, and underlying structure of a phenomenon as experienced within the population of interest (Kunkel, 1991; Trochim, 1989b). In this study, concept mapping techniques were used to examine the areas of their vocation that clergy believed to be stressful.

Background

Although concept mapping was initially utilized largely by groups and committees for program planning and evaluation (Trochim, 1989a), it has been applied directly to the field of psychology (Fitzgerald & Hubert, 1987). The process of concept mapping has since been used by Kunkel (1991) in his study of psychological disorders to gain a greater understanding of the perceptual themes underlying these pathologies. Recent research has been done in areas such as concept mapping the dysfunctional beliefs of battered women (Deby, 1993), concept mapping of the problems of remarried families (Phillips, 1993), and concept mapping of staff's view of a supported employment program for individuals with severe mental illness (Trochim, Cook, & Setze, 1994). Concept mapping has proven to be a useful technique when doing research in the field of counselling psychology and it appears to be well suited to determined the themes which underlie the areas of stress reported by clergy.

Method

Trochim (1989b) has outlined the three basic components in concept mapping's structured conceptualization process: a) a specified group of subjects generate ideas, thoughts, or experiences about a specific research question; b) common interrelationships between ideas or experiences are grouped together according to a common theme through an unstructured card sort procedure; and c) statistical analysis of the card sort results are conducted to determine underlying themes and the results are depicted in a map format representing the ideas of interest.

The process of concept mapping allows one to objectively categorize items along thematic lines using statistical techniques. This method has the advantage of adding objectivity to the study of qualitative types of data which is typically analyzed by researchers using subjective judgment without the use of statistical methodology (Trochim, 1989a). It allows for the clustering of qualitative data, or experiences, into underlying themes as they are reported by participants rather than as defined by researchers (Daughtry & Kunkel, 1991; Trochim, 1989a). Consequently, this approach allows for a careful evaluation of the participant's perspective regarding a specified phenomenon.

In addition, since the data is grouped by many sorters, the potential for bias and subjectivity is reduced compared to when the qualitative data is analyzed by individual investigators. Bias is further reduced as the analysis of card sort groupings is not conducted by the researchers using their own subjective interpretation, but rather accomplished through objective statistical analysis of the groupings determined by participants. Rosenberg and Kim (1975) noted that this method has

> the advantage of making it unnecessary for either the respondents or the investigators to specify any of the psychological dimensions or attributes that can provide a basis for judgments of similarity. The identification of underlying dimensions can take place from the structures obtained by scaling and clustering, leaving the respondents' judgments uncontaminated by an investigator's preconceptions. (p. 490)

Finally, the final concept map has practical utility as it suggests statistically and visually the organized principles implicit in participants' sorting (Daughtry & Kunkel, 1993. Trochim (1989b) asserted that concept maps are beneficial for they represented in graphic representation the results of the data analysis "which at a glance shows all of the major ideas and their interrelationships" (Trochim, 1989b, p. 16).

In conclusion, Kunkel (1991) concluded that unlike the non-statistical analysis of qualitative data, concept mapping, with its statistical rigor, added objectivity and validity to the interpretation of the experiences of participants. This approach seemed especially valuable for the detection of the themes that constitute the clergy's experience of stress in their role as clergy.

Trochim (1989b) outlined the six specific steps which are involved in the development of concept maps: 1) preparation (which includes the selection of participants and development of focus for the conceptualization); 2) the generation of statements; 3) the structuring of statements; 4) the representation of statements in the form of a concept map; 5) the interpretation of the map; and 6) the utilization of the map.

1) Preparation

Before the concept mapping process is begun, two preparatory steps are necessary: choosing the participants and then deciding on the specific focus for the conceptualization (Trochim, 1989b). In relation to potential participants, concept maps have been developed using a wide variety of relevant people to the research question, utilizing small homogeneous groups, and even gaining participants through random sampling methods. Although Trochim does not establish a maximum number of participants, and has worked with groups as large as 80 people, most commonly 10 to 20 people are involved in his research (1989b). Next, the focus of the study must be clearly defined. The research question must be worded clearly and simply and in order to avoid confusion, the question must have a single focus (Trochim, 1989b).

2) Generation of Statements

Once the focus for the conceptualization has been established and the participants chosen, the concept mapping process begins in essence with the generation of a set of statements based on their perceptions about the research question. The goal is to generate a set of statements that represent the entire conceptual domain for the topic of study. The statements themselves can be generated through a brainstorming process (Osborn, 1948) whereby the participants state in sentence form all their perceptions about the research question (Trochim, 1989b).

The statements from all participants are collected, combined, and redundancies are removed. The intent is to distill from participants' written responses an inclusive subset of "meaning units" or items that captured the essence of the phenomena while retaining participants' language. The remaining statements are reduced to a maximum of 100 statements since it has been found that more than 100 statements make the process of sorting them into groups very difficult (Trochim, 1989b).

3) Categorization of Statements

A card sorting procedure is conducted on the edited list of statements in order to identifying interrelationships between statements. For the sorting task, each statement is printed on a mailing label format. A group of sorting participants is then chosen which may be, but is not restricted to, the same individuals who participated in the initial statement generation. After a complete set of statements is given to each sorter, each is asked to sort the statements into groups having a common idea or theme "in a way that makes sense to you." There are no restrictions on either the size or number of groups (Kidder, 1981; Trochim, 1989b). Restrictions that are placed on this procedure include that "each statement can be placed only on one pile; all statements cannot be place into a single pile; and, all statements cannot be put into their own pile" (Trochim, 1989b. p. 5). Weller and Romney (1988) point out why unstructured sorting is appropriate in this context:

> The outstanding strength of the pile sort task is the fact that it can accommodate a large number of items. We know of no other data collection method that will allow the collection of judged similarity data among over 100 items. This makes it the method of choice when large numbers are necessary. Other methods that might be used to collect similarity data, such as triads and paired comparison ratings, become impaired with a large number of items. (p. 25)

A further advantage of the sorting procedure is that it is easily understandable by participants and that it takes little time to accomplish.

The different grouped statements are then collected from the sorting participants. The statistical technique of multidimensional scaling (MDS) is performed on the card-sort data to suggest statistically and visually the organizational principles implicit in the participants sorting (Davison, Richards, & Rounds, 1986). Cluster analysis is then used to identify conceptually similar groups of sorted items (Borgen & Barnett, 1987). These analyses identify the common categories which emerge when the item groupings determined by individual sorters are considered in combination (Miller, Wiley, & Wolfe, 1986; Wiley, 1967).

4) Representation of Statements

The statistical procedures involved in the representation of the statements involve several steps. First, the results of the sort for each person are put into a square table or binary similarity matrix in which each of the values of the matrix are either zero or one. Second, the individual sort matrices are added together to obtain a combined group similarity matrix which has as many rows and columns as there are statements. This final similarity matrix is considered the relational structure of the conceptual domain because it provides information about how the participants grouped the statements (Trochim, 1989b).

Multidimensional scaling techniques are then applied to the similarity matrix using a nonmetric two-dimensional solution. There are three steps involved in the representation of the conceptual domain. First, an analysis is conducted which locates each statement as a separate point on a map (i.e., the point map). Statements which are closer to each other on this map were likely to have been sorted together more frequently. Second, the statements on this map are grouped or partitioned into clusters (i.e., the cluster map) which represents higher order conceptual groupings of the original set of statements. Finally, maps are constructed which overlay the averaged ratings either by point (i.e., the point rating map) or by cluster (i.e., the cluster rating map; Trochim, 1989b).

5) Interpretation of Maps

The final step involves the visual inspection of each group of statements, or themes, derived for the statistical analysis. Each theme grouping is given a title which seems to describe the contents of that group. This identification process can be completed by the original sorters or by the researcher(s) (Trochim, 1989b). After the initial articulation of the themes, the ideas are qualitatively classified into hierarchical concepts. Novak and Gowin (1984) have found that the development of a hierarchy has been useful with some data sets.

Once the themes have been identified, a concept map can be constructed. This concept map is a visual representation of the concepts developed in the analysis and interrelationships between theme groupings. Clusters of statements which are closer together on the cluster map should be more similar conceptually that clusters which are further apart. This final result provides a concise and simplified summary of the conceptualization process (Trochim, 1989b).

6) Utilization of Maps

Trochim (1989b) contends that the results of the concept mapping process can be used to plan or evaluate treatment programs. They can also provide an understanding of the topic of study from the participants' perspective. In addition, he states that each category or grouping can be viewed as a measurement construct and can be used to provide direction for future research. Lastly, the pictorial format of the actual map is likely to help individuals understand and retain the essential ideas that are presented. As a result, the concept maps can be used effectively for communication and educational purposes.

Application to Current Research

Trochim's (1989b) six steps which are involved in the development of concept maps were applied in this research as follows: 1) participants were full-time ordained Protestant clergy and the focus was the vocational stress that they experienced in their role as clergy; 2) the areas of stress statements were identified by clergy by their completion of a sources of vocational stress form; 3) the statements were sorted into themes by 16 clergy who also participated in the statement generation phase (the clergy were instructed to assign items to categories based on similarity in content and meaning); 4) concept maps were generated following the entry of the clergy theme sorts into Trochim's (1993) *Concept Mapping* computer software program; 5) the concept maps were interpreted; and 6) a discussion ensued regarding their potential utility.

Summary and Conclusions

In summary, as identified in the literature review, while the construct of stress has been the subject of many investigations, the dynamics involved in the stress process in general and occupational stress in specific are still not well understood. Part of the reason for this lack of clarity is the complexity of the mechanism, the many differing theoretical conceptualizations of stress, and difficulties in research methodology and the measurement of the construct. While stimulus and response based models of stress have been popular, Richard Lazarus has made an contribution to stress theory in general, and occupational stress research in specific, by emphasizing that an important aspect in the stress process is the individual's perception and appraisal of the situation.

While recognizing that vocational stress is a major contributor to the stress experienced by individuals, there is little empirical research in the field of clergy stress to contribute to our understanding of the general vocational stressors as perceived by clergy as they attempt to fulfill their work role. Much of the clergy stress literature is anecdotal and descriptive and has lead to hypotheses that have not been empirically tested. The vast majority of cited areas of clergy stress have derived from either observations, case studies, reports of clinicians, or empirical research using published questionnaires or instruments which impose researcher designed constructs or values. These instruments have limited utility because of their inability to accurately assess the experience of clergy stress and because they involve making predetermined assumptions about the sources of clergy distress that are most relevant to the clergy themselves. While there is an increased awareness of the importance of clergy perceptions of job stress in the literature, these studies either addressed the topic with researcher defined constructs, investigated the frequency of stressors and not sources of vocational stress, or did not examine the entire domain of potential stressors.

Given the problems that some clergy experience in their personal and professional lives, the increasing rates of clergy burnout and number who are quitting their jobs, and the gap in the empirical research concerning perceptions of work stress as they are defined by members of the clergy, this study will attempt to address these issues. To this point, the clergy themselves have not been enlisted to describe their perceptions of job stress in a comprehensive, systematic manner. Concept mapping is a relatively new methodology that allows for this type of investigation for it produces a thematic categorization of the perceived clergy vocational stressors. It appears that no studies have been conducted using concept mapping methodology to identify the perceived sources of vocational stress, nor has this method been used to determine the underlying themes within which these stressors can be categorized. Once these themes have been identified, the incidence of these perceptions can be determined in a larger sample population of clergy.

Therefore, the purpose of this study is to attempt to answer three research questions: 1) What are the areas that clergy perceive to be stressful in their vocational role? 2) What are the themes underlying the perceived stressors identified by clergy? The concept mapping methodology will be used to address these first two questions. 3) What is the incidence of these perceptions in a larger sample of clergy and do these perceptions differ based on gender, tenure, income, denominational family, size of congregation, and job satisfaction? It is hoped that this research will provide information of value to clergy educators and clinicians counseling those clergy suffering from the effects of the stressfulness of their jobs, as well as to the clergy themselves.

CHAPTER 3: METHODOLOGY

A review of the clergy stress literature demonstrated a need for examining the experience of vocational stress from the perspective of the clergy themselves. As a result, this study investigated the problems that clergy perceived to be evident in their occupational role. Specific goals included: 1) to identify the areas that clergy perceived to be stressful in their vocational role; 2) to determine any themes underlying the perceived stressors identified by clergy; and 3) to establish the incidence rates of these perceptions in a larger sample of clergy and determine whether these perceptions differed based on gender, tenure, income, denominational family, size of congregation, and job satisfaction.

In order to meet these objectives, this study was conducted in three specific parts. Phase One involved the collection and organization of experiential data as reported by members of the clergy. Phase Two entailed the structuring of statements into themes, illustrated through concept maps. Finally, in Phase Three an incidence study was conducted to determine to what extent clergy believed the identified areas to be stressful. It was hoped that this research will provide information of value to clergy educators in order to more effectively prepare potential clergy for the challenges that lie ahead. It was also anticipated that analysis of the themes existing within the perceptions of vocational stress may assist with the future development of treatment strategies or programs. The study underwent ethical reviews by the Department of Educational Psychology at the University of Alberta.

Phase One: Generation of Statements

Statements regarding vocational stress were collected as they were identified by participating members of clergy. Following is a detailed explanation of this process which includes the selection of participants and the procedures employed.

Participants

Participants in Phase One, and throughout the study, were ordained Protestant clergy. At onset, it was decided to delimit Catholic clergy from the study. This seemed appropriate since clergy marriage and family issues were prominent in the literature (Benda & DiBlasio, 1992; Henry, Chertok, Keys, & Jegerski, 1991; Marciano, 1990; Ostrander, Henry, & Fournier, 1994). Marital and family factors were deemed important since the clergy vocation is one of the professions in which there is a potential bond between the workplace and family systems, with inherent expectations and implications for families (Lee & Balswick, 1989).

Phase One of the study required statements from a sufficient number of clergy to ensure that all areas of stress were identified and the saturation point for reported problems were attained. Participants from a variety of clergy settings and in various stages of their career were solicited to ensure that the entire domain of beliefs was obtained. Since the existing literature suggested that clergy experienced many common areas of stress, survey packets were sent to eighty clergy. This initial group was selected from the same denominational lists of ordained clergy that were utilized in the incidence study.

Procedure

Prospective participants were selected from denominational lists of ordained clergy and mailed a package of forms. Each package contained a letter explaining the nature of the study and instructions for writing out vocational stressors experienced by clergy (see Appendix A), a demographic information form (see Appendix B), and a form for answering the research question and an agreement to participate in the sorting task (see Appendix C).

Potential participants were informed that the decision to become involved in this research was completely voluntary. They were instructed not to sign their name on the question sheet and that all answers would be completely confidential. The covering letter also informed participants that the return of the questionnaire was viewed as consent to participate in the project and that withdrawal from the study could occur at any time.

Participants were asked to complete the Demographic and Clergy Stressors form and to also indicate whether they would like to participate in the second phase of the study by filling out the Sorting Task form. A separate envelope was provided and participants were instructed to return all completed forms by return-addressed, pre-paid post. To ensure anonymity, participants were instructed to return the Sorting Task form in a separate envelope, if they desired to pariticpate in the sorting procedure.

An open-ended questionnaire method was utilized in order to generate the vocational stressors experienced by clergy. This open-ended method was chosen to avoid the creation of a mental-set for the answering participants. The question read: "List, in sentence form, the stressors that you personally experience in your role as clergy."

Kidder (1981), in his book on research methods in social relations, articulated the advantages of selecting the open-ended questionnaire method as opposed to the use of interviews. Some of the advantages included: participants may feel more inclined to express themselves since there is greater neutrality and anonymity; potential interviewer biases is eliminated; and sufficient time is allowed for respondents to consider their answers and return them to the researcher.

Four of the eighty packets that were sent were returned unopened due to incorrect addressing. A total of 26 clergy stressor forms were completed and returned within the one month cut-off (33%). Two participants were eliminated from this phase of the study. One response contained only the demographic information--the listing of clergy vocational stressors was absent. Another participant was deemed inappropriate because his vocation was listed as a senior hospital chaplain.

Once the forms were returned, descriptive statistics on the 24 participants were first computed and are summarized in Table 1. Information collected included gender, age, marital status, clergy position, income, denomination, tenure, and size of congregation.

The average age of the respondents was about 40 years with a range of 29 to 66 years. While the total reimbursement packages the clergy were receiving ranged from \$25,000 to \$68,500, the average was about \$43,800. Most were moderately satisfied with the renumeration package they were receiving (the average was 4.3 on a 5 point Likert scale). The average number of years employed in the clergy vocation was about 12 years with a range of 2 to 38 years. The average Sunday morning attendances ranged from 50 to 700 with the average around 200. Most of the respondents were married (87.50%) and were employed as Senior Pastors/Ministers/Priests (91.66%). Responses were received from all denominations surveyed except the United Church of Canada. While requests for participation in the statement generation phase were sent to ten female clergy, none responded. These demographic characteristics indicated that statements of vocational stress were received from a wide sample of clergy increasing the probability that the entire domain of clergy stressors would be represented.

After demographic statistics were calculated, the researcher completed the compilation of the master list of clergy vocational stressors. As each listing of clergy stressors was returned, the specific statements were compiled to create this master list. A total of 129 statements were generated from the 24 participants (see Appendix D). A first edit was then completed on the entire statement list. This process involved removing any specific allusions to persons or positions, correcting errors in spelling and grammar, eliminating statements not related to the research question, and splitting up statements that contained more than one vocational stressor. The essential meaning of each statement was retained during the edit. The goal of this process was to ensure that the statements were clear, concise, and singular in focus to facilitate their use in subseqent phases of the study. Upon completion of the first edit, the statement list contained 130 statements (see Appendix E).

A second edit was then conducted on the statements of clergy vocational stressors

Table 1 Characteristics of Statement Generation Participants

Variable	**Mean**	**Range**
Age	40.39 yrs.	29 - 66 yrs.
Salary	$43,834.33	$25,000 - $68,500
Satisfaction with Salary	4.3	2 - 5
Tenure	12.38 yrs.	2 - 38 yrs.
Average Sunday Attendance	200.83	50 - 700
Variable	**Options**	**Percent**
Gender	Male	100.0
	Female	0.0
Marital Status	Never Married	8.3
	Married	87.5
	Remarried	4.2
Clergy Position	Senior Pastor/Minister/Priest	91.7
	Associate Pastor/Minister/Priest	4.2
	Assistant Pastor/Minister/Priest	4.2
Denomination	Anglican	8.3
	Lutheran	12.5
	Presbyterian	04.2
	United Church	00.0
	Baptist	25.0
	Mennonite	12.5
	Pentecostal	16.7
	Reformed Church	20.8

in order to remove redundancies. The listing of vocational stressors by the second participant was reviewed and any statements that duplicated ones produced by the first partiticapant were removed. The third list of perceived vocational stressors were then analyzed to identify areas already contained in the previous list. Any repeated areas were removed. This process continued until all areas of stress reported by the clergy were contained on the master list and all duplications were eliminated. The reported stressors became redundant after the 23rd participant and, as a result, the list of clergy stressors was considered complete. The final listing of clergy vocational stressors contained 91 statements (see Appendix F).

In order to increase the validity of this editing process, the orginal master list of stressors and the results of first and second edits were evaluated by two chartered psychologists who were also ordained clergy. They were instructed to ensure that the statements as edited retained the meaning of the original statement and to list any suggestions that would simplify/clarify statements. Furthermore, they were to check the statements that were removed to attest that they duplicated earlier statements and to determine if any duplications remained in the final listing of clergy vocational stressors. The results of this validity check confirmed the number of changes made and any recommended changes were considered and incorporated as was necessary.

Phase Two: Structuring of Statements

Following the compilation of the clergy vocational stressors master list, the second research question was addressed. Since the experiential data in Phase One was expected to fall into themes, the first objective of Phase Two was to sort the statements into distinct categories. This sorting task was completed by volunteers from Phase One of the study and clergy selected from denominational lists. Trochim (1989b) has noted that it is not necessary that exactly the same participants be involved in each phase of the procedure. Analyzing the thematic groupings to develop a concept map of the categories was the second objective of Phase Two. A detailed outline of the sample and sorting procedures, as well the data analysis, is provided in this section.

Sample

Twenty-five sorters were asked to participate in the sorting task and a response time of 5 weeks was allowed. A total of 19 sorts were returned within the response period which represented a return rate of 76%. An initial examination of the data indicated problems in the sorts of 3 participants. One of the 19 sorters did not complete the sort. Another sorter placed all the statements into 3 piles. A third participant created 32 piles, many with only 1 statement in them (18). These sorting anomalies may be due to a misunderstanding of the sorting instructions, a lack of motivation in participating in the assigned task, or it may legitimately represent the way they delineated the categories. Weller and Romney (1988) have articulated the problems that can affect the final MDS configuration when data is included from individuals who create larger, more generic categories ("lumpers") with data from those who create a large number of discrete categories ("splitters"). With the small sample used in this study, it was decided that these three extreme sorts would be eliminated from the final analysis so that they would not lessen the interpretability of the maps. This process yielded a final sorting sample size of 16 participants.

Descriptive statistics on these 16 participants were first computed and are summarized in Table 2. One participant did not include a demographic information sheet. Information collected included gender, age, marital status, clergy position, income, denomination, tenure, and size of congregation. The average age of the sorters was about 41 years with a range of 32 to 47 years. While the total reimbursement packages the clergy sorters were receiving ranged from $32,000 to $58,000, the average was about $42,449. Most were moderately satisfied with the remuneration package they were receiving (the average was 3.87 on a 5 point Likert scale). The average number of years employed in the clergy vocation was about 11.4 years with a range of 5 to 20 years. The average Sunday

Table 2 Characteristics of Sorting Participants

Variable	**Mean**	**Range**
Age	40.64 yrs.	32 - 47 yrs.
Salary	$42,449	$32,000 - $58,000
Satisfaction with Salary	3.87	2 - 5
Tenure	11.4 yrs.	5 - 20 yrs.
Average Sunday Attendance	209.67	30 - 800
Variable	**Options**	**Percent**
Gender	Male	73
	Female	27
Marital Status	Never Married	13
	Married	87
	Remarried	0
Clergy Position	Senior Pastor/Minister/Priest	73
	Associate Pastor/Minister/Priest	7
	Assistant Pastor/Minister/Priest	20
Denomination	Anglican	27
	Lutheran	13
	Presbyterian	7
	United Church	7
	Baptist	20
	Mennonite	7
	Pentecostal	13
	Reformed Church	7

morning attendances of the clergy sorters ranged from 30 to 800 with the average around 210 people. Most of the respondents were married (87%) and were employed as Senior Pastors/Ministers/Priests (73%). Responses were received from all denominations. These demographic characteristics indicated that sorters represented a wide sample of clergy who paralleled the survey population, factors which reduced potential sorting bias.

Sorting Method

To prepare the data set for use in the analysis, volunteer clergy sorters were asked to sort the statements contained on the master list of vocational stressors generated in Phase One of the study. Each of the statements were put on an individual mailing label. A complete set of statements were given to each of the participants with a cover letter (see Appendix G) and instructions to sort the statements into groups which contained a common theme (see Appendix H).

The cover letter was also used to inform the sorters about the purpose and nature of the research and that the return of the sorting task was viewed as consent to participate in the research. It also was mentioned that participants could withdraw from the research at any time and that anonymity would be ensured.

The sorters were instructed to use their own judgments to determine whether the statements fell into themes based on similarity of content and meaning and to group the statements into themes. The sorters were instructed to make as many groups as they wished and that statements could be kept separate if they did not seem to fit into any group. They were informed that they could sort the statements into as many groups as they wished. Further instructions stated that statements could be kept separate if they did not fit into any group, but that each statement could be placed in one pile only. Also, all statements could not be put in the same pile (making one total group) or that placing every single statement in a separate pile was not allowed. The participants were advised that, if they chose to, they could put a name to each group. An example was provided to show several statements which had been grouped together along with the theme or topic of the group. Clergy volunteers from Phase One of the study and denominational listings were used to complete the sorting task since it was hoped that their understanding of clergy stressors would contribute to a meaningful organization of the stressors into themes.

Data Analysis and Mapping of Concepts

The data analysis of perceived clergy vocational stressors was based on the general procedure outlined by Trochim (1989b) and utilized most recently by Trochim, Cook and Setze (1994). This concept mapping procedure was accomplished through the use of Trochim's (1993) *Concept Mapping* computer software program.

To begin, individual matrices were computed for each of the sorted items based on the groupings compiled by each sorter. Next, the results from all sorters were combined to obtain a group similarity matrices. A two-dimensional nonmetric multidimensional scaling (MDS) procedure was then conducted with the data from the group similarity matrices. The result of this procedure was the creation of a point map representing an X-Y coordinate for each statement, so that the distance between points reflected the frequency of items sorted together. This approach has been demonstrated to be effective for describing latent relations among variables by spatial representation, particularly when those relationships have not been identified (Coxon, 1982; Fitzgerald & Hubert, 1987; Krushkal & Wish, 1978; Schiffman, Reynolds, & Young, 1981).

The next analysis conducted was to represent the conceptual domain in a hierarchical cluster analysis (Borgan & Barnett, 1987; Everitt, 1980). This cluster analysis was performed on the data generated from the MDS similarity matrices to group sorted items into internally consistent clusters. The cluster solution was superimposed on the MDS point map which partitioned the MDS map into any number of clusters. There is no simple mathematical criterion by which the final number of clusters can be selected. The number of clusters was determined by the researcher with the goal to maintain the integrity of the MDS results through the absence of overlapping clusters (Trochim, Cook, & Setze, 1994). Once the MDS and cluster analysis was completed, a point and cluster map was created (Trochim, 1989b). The final task for the researcher in Phase Two was to designate an appropriate semantic label for each cluster.

Phase Three: Incidence Study

The objective for Phase Three of this study was to determine to what extent clergy perceived the identified areas in their vocation to be stressful. To achieve this goal, the statements articulating the vocational stressors identified in Phase One were incorporated into a survey and administered to a larger sample of Protestant clergy. The description of the sample, the survey, and the procedure employed to collect the incidence data, is now presented.

Sample

In order to be assured that denominational subgroups in the clergy population were represented in the sample in proportion to their numbers in the clergy population, a stratified sample method was employed (Borg & Gall, 1989). As noted earlier, due to the importance of marital and family issues in the literature, this study focused on clergy vocational stress within Protestant denominations. Data from the 1991 Canadian census published by Statistics Canada (1993, *Occupations*, p. 9), indicated that the total number of "Ministers of Religion" was 23,775. Based on a clergy population of 23,775, a randomly selected sample of about 300 cases was sufficient to claim a confidence level of 95% and a confidence interval of 6 percentage points when attempting to generalize to the Canadian Protestant clergy population. This study, therefore, sampled 300 clergy in order to ensure that all groupings were adequately represented.

There are seven major religious groups classified in the 1991 census and Protestant denominations were the second largest major religion category in Canada, accounting for 36% of the population or about 9.8 million persons (Statistics Canada, 1993, *Religions in Canada*). While the Protestant category contained 56 subgroups, the top eight denominations contained about 82% of population who designated themselves as Protestant

(United-31.6%, Anglican-22.4%, Baptist-6.8%, Presbyterian-6.5%, Lutheran-6.5%, Pentecostal-4.4%, Mennonite-2.1%, and Reformed-1.2%). The sample taken for the incidence study was drawn from these 8 denominations.

In his sociological studies, Bibby (1995) has further categorized the Protestant denominations based on religious families and designated 2 general groupings: Mainline Protestant; and Conservative Protestant. Based on this classification, about 67% of the 8 Protestants denominations chosen for this study belonged to Mainline Protestant churches (United, Anglican, Presbyterian, Lutheran), while around 33% belong to Conservative Protestant churches (Baptist, Pentecostal, Mennonite, Reformed). Using these proportions, of the 300 clergy sampled for this study, 200 were randomly selected from clergy denominational lists of Mainline Protestant denominations and 100 were randomly selected from Conservative Protestant denominations.

A total of 300 surveys were sent across Canada and a response time of 5 weeks was allowed. Sixteen surveys (5%) were returned unopened due to a change of address of the potential respondent. A total of 104 completed surveys were returned within the response period; although, 4 surveys were not included in the data analysis. These were deemed inappropriate because 3 respondents were employed in vocational setting not directly related to a parish/church (Hospital Chaplain, Ministerial Consultant, Staff of Agency) and 1 was employed as a Catholic priest, a group that was delimited from this study. This meant that 100 respondents were included in the data analysis and represented a return rate of 33%.

Descriptive statistics on the survey participants were computed and are summarized in Table 3. Information collected included gender, age, marital status, clergy position, income, denomination, tenure, and size of congregation. The average age of the respondents was about 48 years with a range of 25 to 78 years. While the total reimbursement packages the clergy were receiving ranged from $16, 500 to $80,000, the

Table 3 Characteristics of Survey Sample

Variable	Mean	Std. Dev.	Range
Age	47.69 yrs.	10.93	25 - 78 yrs.
Tenure	18.13 yrs.	11.62	1 - 52 yrs.
Average Sunday Attendance	221.47	313.31	25 - 2,800
Salary	$43,974	$10,866	$16,500 - $80,000
Satisfaction with Salary	3.84	1.19	1 - 5

Variable	Options	Number/Percent
Gender	Male	93
	Female	7
Marital Status	Never Married	5
	Married	86
	Separated	1
	Divorced	1
	Remarried	5
	Widowed	1
	Other	1
Clergy Position	Senior Pastor/Minister/Priest	88
	Associate Pastor/Minister/Priest	8
	Assistant Pastor/Minister/Priest	2
	Other	2
Denomination	Anglican	11
	Lutheran	14
	Presbyterian	19

Variable	**Options**	**Number/Percent**
Denomination (cont.)	United Church	19
	Baptist	7
	Mennonite	8
	Pentecostal	13
	Christian Reformed Church	9

Table 4 Satisfaction with Salary Percentages

Rating	**1. very dissatisfied**	**2. moderately dissatisfied**	**3. neutral**	**4. moderately satisfied**	**5. very satisfied**
Number/ Percent	5	14	6	40	34

average was about $43,974. Most indicated that they were generally satisfied with the remuneration package they were receiving (the average was 3.84 on a 5 point Likert scale). A total of 74% indicated that they were moderately or very satisfied with their total reimbursement package (Table 4). The average number of years employed in the clergy vocation was about 18 years with a range of 1 to 52 years. The average Sunday morning attendances ranged from 25 to 2,800 people with the average around 221 congregants. Most of the respondents were married (86%) and were employed as Senior Pastors/Ministers/Priests (88%). Responses were received from all denominations surveyed with about 63% were returned from Mainline Protestant churches (United, Anglican, Presbyterian, Lutheran) and about 37% were returned from Conservative Protestant churches (Baptist, Pentecostal, Mennonite, Reformed). These numbers closely matched the proportions in the general clergy population in Canada and the stratified sampling procedure used in this study. These demographic characteristics indicated that respondents represented a wide sample of clergy which reduced potential bias.

Measures

In order to obtain incidence data and make group comparisons, a three part questionnaire was developed (see Appendix J).

Part One. The initial part of the questionnaire served to obtain demographic information about the participants. This data was not only used to describe the sample, but was utilized to determine possible group differences based on certain important variables found in the clergy stress literature.

The first variable was gender. The occupational stress literature in general presented conflicting conclusions on gender differences in vocational stress (Spielberger & Reheiser, 1994). For example, on the basis on their review, Nelson and Quick (1985) concluded that women experience greater occupational stress than men because of the unique sources of job stress typically faced by women (e.g., lower salaries, career blocks, discrimination and stereotyping, interface between marriage and work, etc.). More recently, Hendrix, Spencer, and Gibson (1994) reviewed the literature and also found that women experienced unique sources of stress both on and off the job. They also suggested that research indicated that some of the same stressors may affect men and women differently. They concluded that "research has started to accumulate that there are sex differences in the effects of stressors in emotional and physical well-being, and absenteeism rates" (p. 106).

Conversely, Beehr and Schuler (1980) conducted a comprehensive review of stress in organizations and concluded that there was little evidence that gender differences influenced stress-related symptoms in the workplace. As well, Di Salvo, Lubbers, Rossi, and Lewis (1994) studied gender and work related stress and stated that "from a broad perspective, men and women perceive stressors quite similarly. No gender differences were found" (p. 48). Further, on the basis of the results of a meta-analytic evaluation of 15 studies which examined gender differences in occupational stress, Martocchio and O'Leary

(1989) came to a similar conclusion, "There are no sex differences in experienced and perceived work stress" (p. 495).

Since the last several decades have witnessed an increase in the number of women in clergy positions, gender differences in clergy stress have begun to be explored, again with conflicting results. An example of this is a series of studies conducted by Rayburn and colleagues. Rayburn, Richmond and Rogers's (1982) study found that women were perceived by themselves and others as being unequally treated in seminary, in hiring and promotion situations, and, moreover, in experiencing suspicion by colleagues and congregations. In their 1983 study using the *Occupational Environment Scales* (Osipow & Spokane, 1983), they reported that female clergy felt under greater psychological, interpersonal and physical stress than male clergy, especially in terms of role overload. In a later study with a larger sample, however, Rayburn, Richmond, Rogers, and Malony (1984) found no overall differences between men and women in any of the three measured areas of occupational stress, personal strain, or personal resources. In fact, some of the specific findings were reversed. Contrary to the previous results, male clergy were found to experience more role ambiguity and role boundary stress than women.

In other studies, evidences of gender differences were also inconclusive. Rogers (1991) found that clergywomen reported much greater negative effect of pressure from leadership roles, collegial alienation, and unequal advancement opportunities than their male counterparts. Orthner (1986), studying United Methodist clergy, found no gender difference in job satisfaction. Female clergy were slightly more likely to be satisfied (78%) compared to male clergy (72%). In this study, the existence of gender differences were analyzed by calculating group comparisons on all 91 clergy vocational stress statements to identify those items considered significantly more stressful.

Tenure was the second variable. Jud, Mills and Burch (1970) found that older clergy tended to be more satisfied and experienced less stress than younger clergy; however, MacDonald's (1980) study concluded that clergy ages 30-49 were more likely to admit to thoughts of leaving the ministry due to constant stressors. Contrasting their research results with York's (1982) findings, Warner and Carter (1984) concluded that their higher reported levels of involvement and personal accomplishment and lower levels of emotional exhaustion among clergy were a function of the older age of their sample. They hypothesized that clergy who have been in the ministry longer have developed coping techniques to prevent or reduce emotional exhaustion due to job stress. Those who have not developed adequate coping techniques would be expected to have left the clergy vocation early in their career. In apparent support of this contention, Harbaugh and Rogers (1984) cited literature suggesting that the first four or five years after ordination are among the most difficult for clergy. However, Bradshaw (1977) reporting on 140 cases of mainline Protestant clergy with serious psychiatric needs treated at the Menniger Foundation, found that there was a greater range of periodicity reported in which the peak times of stress occurred at 1-5 years, 8-12 years, and 20 years after ordination.

In their study of United Methodist clergy, London and Allen (1986) also found that older clergy (55 yrs. and over) were most satisfied in terms of their income and career progress. The youngest group (23-35 yrs.) was far more likely to express dissatisfaction with income and career progress and were less willing to sacrifice their time, their financial compensation, and the quality of their marriages in the service of the church. Similarly, Taylor (1984) found that age and years as pastor were significant predictors of job satisfaction and Wolstencroft's (1989) study of clergy burnout and marital adjustment found that as age increased, levels of emotional exhaustion and depersonalization decreased, while marital adjustment and personal accomplishment levels increased.

Since no recent studies could be found relating age and tenure to perceived vocational stress, it remains to be demonstrated whether, consistent with some previous studies, perception of occupational stress decreased with increased age and tenure. In this study, group comparisons were made between clergy employed 1 - 5 years versus clergy employed 6 years or more. These tenure categories were chosen based on the previous research in this area (Bradshaw, 1977; Harbaugh & Rogers).

Income remained another variable to be investigated. Data from the 1991 Canadian census published by Statistics Canada (1993, *Employment Income by Occupation,* p. 10), indicated that the average employment income for full time "Ministers of Religion" was $26, 228, about 23% below the national average of $33,714. The amount of stress caused by perceived lack of finances is uncertain. Macdonald (1980) showed financial considerations to be one factor in clergy leaving their vocations after middle age and Taylor (1984) found that salary was a significant predictor of job satisfaction. Orthner (1986), studying a group of United Methodist clergy, reported that while 20% felt their incomes were quite adequate to meet their needs, 26% claimed their income was inadequate and characterized their situation as financially insecure. Yet, London and Allen (1985) reported that with another group of United Methodist clergy, only the youngest clergy (23-35 yrs.) indicated the most dissatisfaction over income. Mace and Mace (1980), in their survey of 321 clergy couples, reported that 34% of clergy and 36% of their spouses complained of financial stress. These findings were consistent with a survey of *Leadership* readers (Goetz, 1992) which indicated that 28% of clergy reported dissatisfaction with their income and 34% of their spouses were unhappy with the church's financial compensation package. While much research has previously suggested the clergy salaries were low, Blackmon's (1984) survey reported that clergy thought their salaries were adequate or better. In a survey of Canadian clergy, Larson and Goltz (1994), found that 87% of clergy considered finances to be a salient struggle for the typical pastor and family. To determine if income was related to level of stress experienced, this study contrasted two groups of clergy on all vocational stress statements: those who reported they made less than the national average of $33,714 versus those who made more than the national average.

Past research has also noted differences based on denominational family and/or theological position. Theologically conservative clergy have been found to report greater job satisfaction and morale than their liberal counterparts (Carroll, 1970; Macdonald, 1980; Nelson & Evertt, 1976). Blackmon's (1984) survey of 300 active ministers from Presbyterian, United Methodist, Assembly of God and Episcopal churches in Southern California found few denominational differences of clergy stress; although, Assembly of God clergy did seem to differ in ways that were explained in terms of a more conservative theological persuasion. On the other hand, Mickey, Wilson and Ashmore's (1991) study of 748 clergy in 11 denominations indicated that there two distinct groups of clergy with significant differences between them. They found that conservative clergy demonstrated a distinct profile of attitudes about spouse, family and congregation. The liberal clergy shared a distinct cluster of attitudes toward self, family and ministry. There were several items which a larger proportion of the clergy in the liberal denominations saw as a significant disadvantage than did the colleagues in the conservative churches. These were being on-call 24 hours a day (58.7% compared to 33.4%), financial stress (48.8% compared to 38.6%), lack of privacy (47.3% compared to 36.5%), too heavy a workload (43.9% compared to 23.5%), and neglect of one's family (43.7% compared to 23.9%).

To investigate any denominational differences in level of stress experienced, the sample in this study was divided in two groups based Bibby's (1995) categories of Protestant religious groups in Canada (Mainline Protestant and Conservative Protestant) and calculations were conducted to determine any group differences.

Lastly, size of church has been identified as a significant variable in the clergy stress literature (Taylor, 1984). Macdonald (1980) determined that clergy employed in churches less than 300 members were more likely to admit to thoughts of leaving the ministry. Orthner (1986) found that clergy of United Methodist churches of more than 300 members were more likely experience stress from being away from home evenings than those from smaller churches. Yet clergy from small churches (less than 300) tended to be less satisfied with denominational, annual conference and parish support. Weese (1991) contended that in larger churches the stressors are greater due to factors such as staffing concerns, financial pressures, congregational criticism, and role overload. This study investigated group differences in size of church by comparing stress statement responses between clergy who reported less than 300 Sunday morning attendees versus those clergy who reported that more than 300 people attended Sunday morning worship services.

Based on the conflicting evidence in the clergy literature on the influence of gender, tenure, income, denominational family, and size of church on levels of vocational stress, these variables were deemed important areas of investigation in this study of perceived vocational stressors.

Part Two. This section of the questionnaire consisted of five job satisfaction items to identify participants' perceptions about how satisfied they were with their vocation as a whole. It has been demonstrated that several global measures of overall job satisfaction were more valid dependent measures of employment satisfaction than a more lengthy summation of job satisfaction factors (Robbins, 1989). Job satisfaction research of religious professionals have focused on three general areas: psychological features of individuals; roles-performed by clergy; and organizational factors (Atkinson & Wilson, 1991; Wilson, 1987). Vocational stress and job satisfaction were found to be closely linked in the general vocational stress literature (Derogatis & Coons, 1993; Holt, 1993; Jex & Gudanowski, 1992; Margolis, Kroes, & Quinn, 1974). As well, it has been demonstrated that among clergy, perception of job stress is the number one determinant of employment satisfaction (Hill, Baille, & Walters, 1991). In this present study, the relationship between stress and job satisfaction was investigated to determine if there were group differences between high and low job satisfaction levels and perceptions of clergy vocational stress.

Part Three. The questionnaire concluded with the statements derived from the clergy responses in Phase One. Each item consisted of a specific vocational stressor identified by clergy. Responderts rated how much they presently experienced the stressor described in the statement. A six point scale was used ranging from "Not at All" to "A

Great Deal." This measure was designed to investigate the incidence of job stressors as perceived by clergy.

Procedure

The questionnaire was mailed out to a stratified sample of 300 clergy (200 to Mainline Protestant clergy and 100 to Conservative Protestant clergy). Names of ordained clergy were drawn from national denominational listings. A cover letter was included informing prospective participants about the purpose and nature of the research and that the return of the questionnaire was viewed as consent to participate in the research (see Appendix I). It also was noted that participants could withdraw from the research at any time without prejudice and that confidentiality would be ensured. To accomplish this, the participants were asked not to sign their name. Upon completion of the questionnaire, respondents were instructed to return the document by placing it in the postage paid return envelope attached to each questionnaire.

Data Analysis

Descriptive statistics were conducted for the demographic variables found in Part One of the questionnaire. For Part Three, an item by item frequency count was completed in order to determine the extent to which the vocational stressors were experienced by clergy. In addition, group comparisons were conducted based on demographic variables in Part One (gender, tenure, income, denominational family, and size of church), and job satisfaction ratings in Part Two on all stressor statements in Part Three. T-tests were completed to determine any significant differences between the respondents in these groupings. Since the groups that were compared often had unequal sample sizes, and possibly large differences in variances, a Satterthwaite approximation was used in each T-test (Winer, 1971).

CHAPTER 4: RESULTS

The purpose of this study was to identify the areas that clergy perceived to be stressful in their vocational role. It sought to determine and discuss the themes underlying the vocational stressors that were identified by the clergy themselves. A further purpose was to determine the extent these stressors were experienced by clergy and to establish whether there were divergent perceptions of stress from different groups within the clergy population. Specifically, the study was designed to answer the following research questions:

1) What are the areas that clergy perceive to be stressful in their vocational role?

2) What are the themes underlying the perceived stressors identified by clergy?

3) What is the incidence of these perceptions in a larger sample of clergy and do these perceptions differ based on gender, tenure, income, denominational family, size of congregation, and job satisfaction?

In this chapter, the results of the three phases of the study that correspond to each of these three research questions will be reviewed.

Phase One: Generation of Statements

Phase One of this study resulted in the compilation of a list of 91 statements identifying different areas that clergy experience as stressful in their vocational role. The 91 statements are presented in Table 6 and Appendix F. These statements were utilized to develop the concept map and the incidence study.

Phase Two: Structuring of Statements

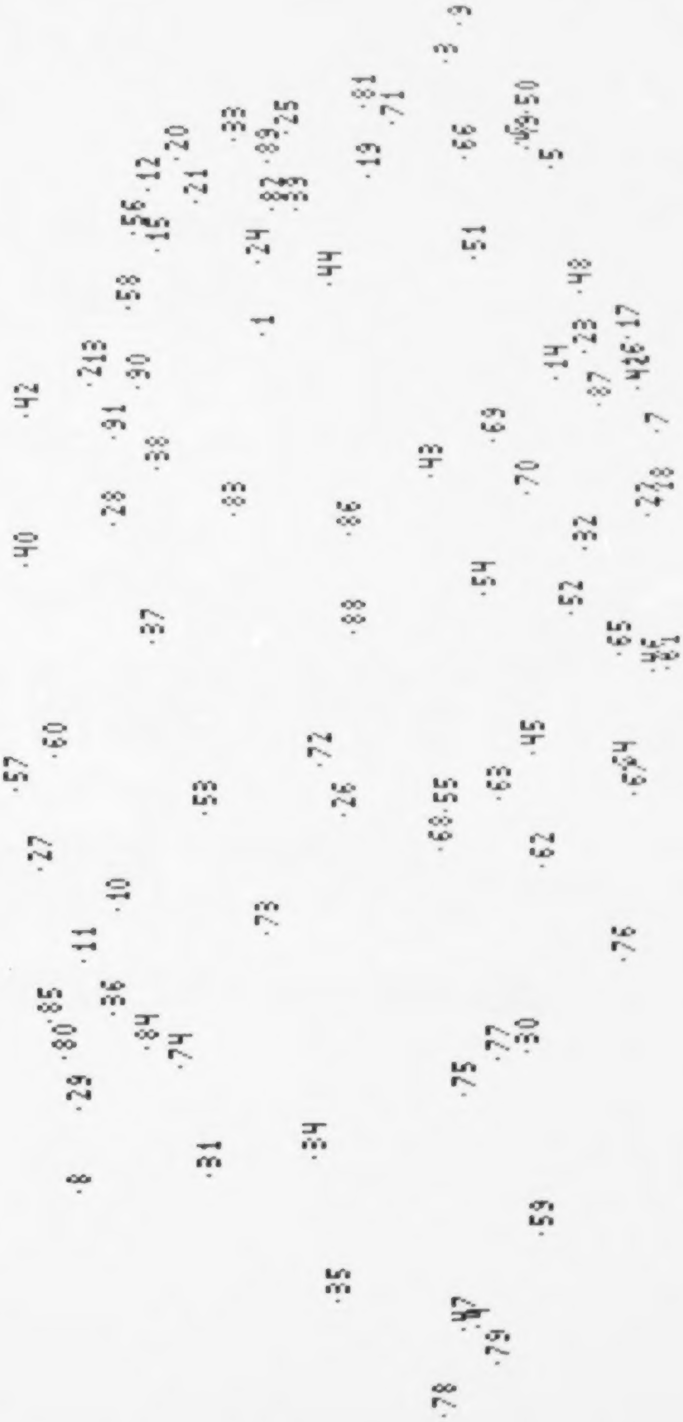
The structuring of statements initially involved a sorting task where the 91 statements were sorted by 16 full-time ordained clergy in Canada. The sorters were instructed to group the 91 statements into piles "in a way that makes sense to you." Upon return, the completed sorts were analyzed using multidimensional scaling (MDS) and cluster analysis in order to construct a concept map of clergy stressors.

Multidimensional Scaling (MDS)

The results from the sorts were entered into the *Concept Mapping* computer program (Tochim, 1993) and the MDS data analysis procedure resulted in a final stress value of 0.32 for a two-dimensional solution. Daughtry and Kunkel (1993) explained that the stress value is an index of the stability of the MDS solution and ranges from zero (perfectly stable) to one (perfectly unstable). A final stress value of 0.32 represented a reasonably stable solution. Additional dimensions reduced the stress by less than .02 which is the guideline for stability suggested by Krushkal and Wish (1978). In addition, a two-dimensional solution is commonly used in concept mapping since "the MDS configuration is desired primarily as a foundation on which to display clustering results" and as a result is "far more useful than one involving three or more dimensions" (Krushkal & Wish, 1978, p. 58 as cited in Daughtry & Kunkel, 1993). Finally, a recent study was conducted by Trochim, Cook, and Setze (1994) examining staff views of a program of supported employment for individuals with severe mental illness. The researchers employed concept mapping method and for their two-dimensional MDS solution and they accepted a closely related stress value of 0.31.

The two dimensional configuration of the 91 statements is graphed in Figure 1. Each of the statements produced by clergy is indicated by a dot with the statement identifying number beside it. The MDS solution provided the placement of points--the distance between points reflected the frequency with which the items were sorted together by the clergy sorters (i.e. points relatively close to each other represented items placed together more frequently than items represented by points more distant from one another). There were several pairs of statements that fall in virtually the same place on the map. Based on the premises underlying the analysis, these should be closely related to one another. For example, on the right hand side of the map statements #49 (Vestry or Board

Figure 1. Point Map of Clergy Vocational Stressors



meetings) and #50 (Annual meetings) were located closely to each other. This was expected given their high degree of similarity in meaning. In order to identify themes among similarly sorted statements, a cluster analytic technique was performed on the points graphed in the MDS solution.

Cluster Analysis

A hierarchical cluster analysis was conducted on the MDS solution in order to represent the conceptual domain of clergy vocational stressors. This data analysis attempted to group individual statements based on their similarity of meaning. Trochim (1989b) found that Ward's (1963) algorithm for cluster analysis generally gave more sensible and interpretable solutions than other approaches and, as a result, this minimum variance clustering technique was used in this study.

An important task in this stage of the research was to decide how many clusters the statements should be grouped into for the final solution. The partitioning of statements can produce any number of clusters. Trochim (1989b) recommended a procedure in which all cluster solutions from 20 to 3 are analyzed in sequence in order to determine what grouping made sense for the statements in the conceptualization. The goal was to obtain a solution that does not exhibit fragmentation or over generalization of statements and therefore provided a true partitioning of the space.

The computation of a "bridging index" also assists the researcher in determining the number of clusters and the subsequent cluster naming procedure (Trochim, 1993). The bridging index is calculated by the computer program and it ranges from 0.0 to 1.0. Lower values represented statements frequently sorted together and higher numbers represented statements that were frequently sorted with items farther away on the map. As a result, a higher value suggested that the item is more likely to be a "bridge" item having been sorted with various statements on the map. As well, the lower the bridging index, the more central the statement was for the meaning of the cluster. In this analysis, consideration was given to those items which contributed most to the uniqueness of each cluster as evidenced by a lower bridging index.

The computer program not only produced a bridging index for each item, but an average bridging index for each cluster was calculated. Clusters with low average bridging values suggested a more coherent set of statements and should be easier to name. Clusters with higher bridging averages were more likely to be "linking" clusters which acted as bridges between adjacent clusters (Trochim, 1993). Information from bridging indices, both item and cluster, was utilized to help determine the most appropriate number of clusters.

To determine the appropriate number of clusters, cluster solutions ranging from 6 to 18 clusters were examined in multiples of 6. The computer program was arbitrarily set to produce a cluster solution which was one-fifth the total number of statements. This resulted in an initial cluster solution of 18 clusters. It was apparent, however, that an 18 cluster solution resulted in clusters that were too discrete (see Appendix K). In many cases, clusters contained only a few items (e.g., clusters 2, 5, 10, 11) and seemed to overlap in content. For example, clusters 11 and 12 both appeared to refer to stress incurred from professional relationships and the distinction between the two groups seemed small.

The 12 cluster solution was evaluated next (see Appendix K). It was evident that some clear themes were emerging. For example, cluster 7 in the lower left corner of the map appeared to have a common theme of problems with denominational leadership along with collegial nonsupport. However, there also seemed to be ongoing problems with fragmentation. Clusters 3 and 4 seemed to be closely related. Statements like #2 in cluster 3: "Too much to do and not enough time to do it" appeared close in concept to #58 in cluster 4: "Prioritizing the workload." As well, clusters 10, 11, and 12 all had only a few statements in them and seemed not to be well maintained separately. Further reduction of the cluster solution was considered appropriate due to the difficulty encountered in interpreting the clusters.

The evaluation process next investigated the 6 cluster solution (see Appendix K). The clusters became very broad and seemed to overlap with one another. Even pictorially represented, it was apparent that clusters 1 and 2 demonstrated some overlap as did clusters 5 and 6. Individual clusters also seemed to include more than one basic theme. For example, cluster 1 included both congregational expectations of the clergy person and the presence of squabbles and differences among members. Upon examination of this solution, it was concluded that the items combined seemed to over generalize the results.

It was now apparent that the final cluster solution was between 6 and 12 clusters. Successive cluster solutions were next examined to determine the most appropriate number of clusters (see Appendix K). The 7 cluster solution evidenced some improvement over the 6 cluster solution. Congregational expectations (cluster 1) were now separated from congregational politics (cluster 2) and the cluster bridging index for both (0.35 and 0.39 respectively) remained close to what it was when they were grouped together (0.37). This brought some clarification to the right hand portion of the map.

Further clarification occurred in the upper left corner of the map when cluster 3 was split in the 8 cluster solution (see Appendix K). The distinct theme of family pressures was now identified as separate from the stress incurred from personal expectations. The difficulty in interpreting the bottom portion of the map was helped in the next step with the 9 cluster solution (see Appendix K). The two additional clusters that emerged were interpreted to include items reflecting the themes of decreasing commitment and problems in the recruitment of adequate volunteers, each with a closely knit average bridging index of 0.29 and 0.18 respectively.

The next step, a 10 cluster solution, did not produce the same positive results (see Appendix K). The two new clusters in the upper right hand corner of the map both seemed related to the general theme of role overload. It seemed that statements like #90: "Being overwhelmed with the needs in people's lives" was not distinct enough from statements like #21: "Being confronted with an overwhelming number of people problems" in order to warrant their placement in separate clusters. Furthermore, the combination of these two clusters in solution 9 resulted in a respectable average bridging index of 0.28. This conclusion was also reached upon examination of an 11 cluster solution as further increases in clusters did not seem to contribute useful information to justify using a more complex arrangement. As a result, further analysis was deemed unnecessary and it was concluded that the 9 cluster solution provided the most useful, yet concise, description of the data for the purposes of this study.

Description of Clusters

Description of the concept map and individual clusters involves informed conjecture about the possible structure participants imposed on the items in their sorting. The attachment of a descriptive label to the cluster was somewhat subjective but was guided by the following judging procedure. Since the item in the cluster with the lowest bridging index was most indicative of the thematic content of that cluster, this item was first used to inform the labeling of that cluster. Second, subsequent items were considered moving systematically from more central items to less central items (according to the respective bridging indices). The cluster name reflected the content of these central items as much as possible. Third, an attempt was made to utilize actual words found in statements in the cluster in the actual label. This three step procedure was used to reduce the subjective bias in the labeling process. The concept map of the 9 cluster solution can be seen in Figure 2 and the items of each cluster along with their bridging index are found in Table 5.

Cluster 1 - Congregation Expectations. Cluster 1, located in the far right side of the concept map, contained items related to the stress experienced when members of the church place unrealistic expectations on the clergy person. Some of the statements represented pressure from general unnamed expectations while others were quite specific. In general, there was a recognition that the congregational expectations were unrealistic

Figure 2. Cluster #9 Concept Map

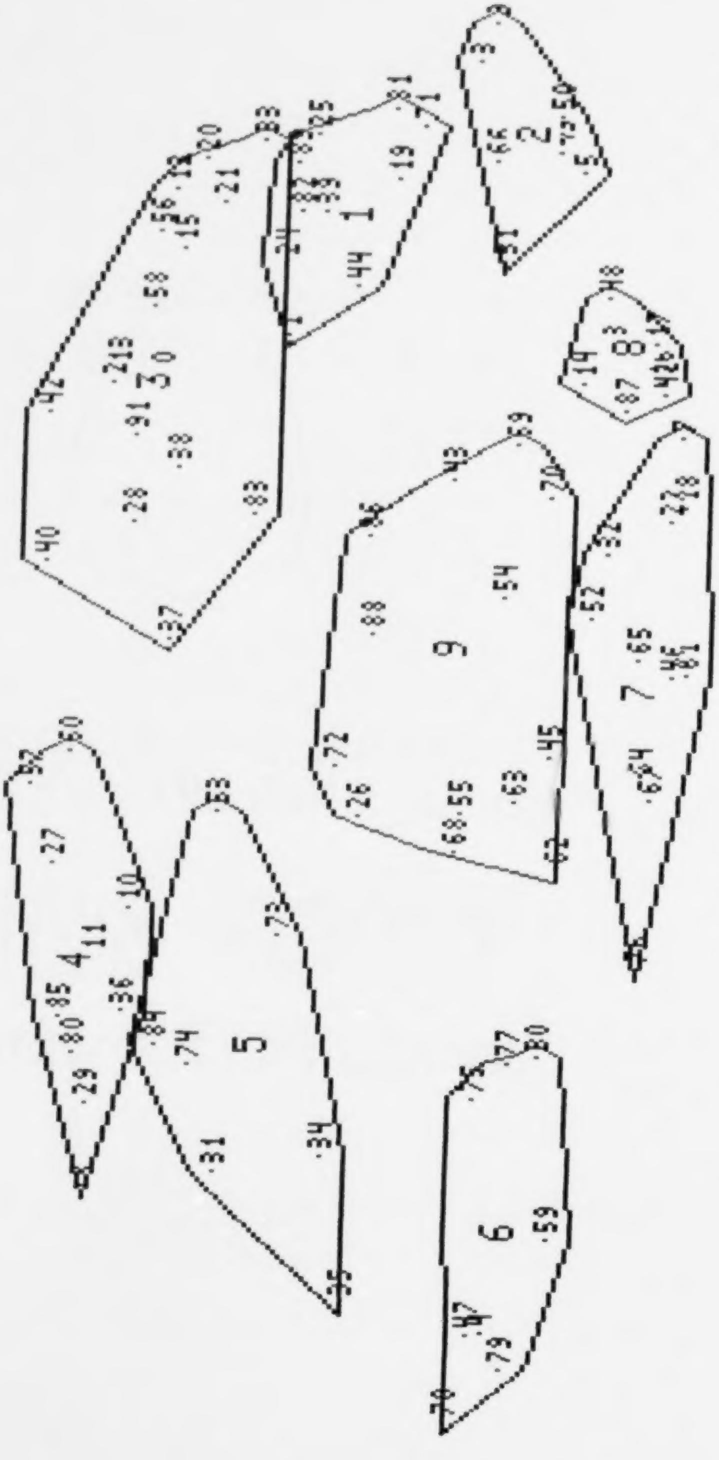


Table 5 Cluster Items and Bridging Values For Nine Solution Concept Map

Cluster/Items	**Bridging Index**
Cluster #1--Congregation Expectations	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2--Congregation Politics	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3--Overwhelming Demands	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
40. Finding sufficient study and sermon preparation time	0.26
58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
83. Criticism leveled against the church is taken as personal criticism	0.32
12. Counselling load	0.32
56. The telephone	0.32
37. Pressure from myself to be creative every week	0.35

Cluster/Items	**Bridging Index**
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.28**
Cluster #4--Family Pressures	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.21**
Cluster #5--Personal Expectations	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.66**
Cluster #6--Denominational/Organizational Stress	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**
Cluster #7--Decreasing Commitment	
18. Lack of consistent giving	0.16
7. Tight finances in the church	0.19
61. Decreasing commitment to the life and work of the church by the membership	0.21

Cluster/Items	**Bridging Index**
46. Transience in my people	0.23
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.29**
Cluster #8--Volunteer Problems	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
23. Recruiting volunteers and keeping them in place	0.22
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
Cluster Average	**0.18**
Cluster #9--Powerlessness	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
45. Working with my leadership team	0.45
88. Making decisions that involve controversy	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

(#1) and they involved having "to be everything to everyone" (#44). Part of this theme was a recognition that it was difficult dealing with "unreasonable people" (#81) and that some situations were beyond personal control since blame for failure was being attributed to the clergy even if they were not part of the decision making process (#71). Statements of dissatisfaction regarding the performance of particular ministries were also being directed toward the clergy (#89) and there was the expectation that the clergy person will bring positive change to these situations (#19).

Specific unrealistic expectations were also identified. These included feeling the requirement to preach a good sermon every service (#24), to perform miracles each week (#25), and to be a good evangelist (#39). Each of these stressors seemed related to the expectation to perform well in a public setting where failure was potentially visible to many. A final performance expectation was identified as the "unstated pressure that the congregation needs to grow numerically" (#82).

Cluster 2 - Congregation Politics. Cluster 2, which is adjacent to Cluster 1, also included problems and difficulties but the theme seemed to relate to the stress involved with dealing with specific types of problems. The stressors were identified as being "repeated" and involved "minor squabbles" (#3). There was the stress that pertained to dealing with "gossip" (#66). Some problems were politically motivated (#9) and represented "power plays" by members of the congregation (#6). Vestry or board meetings (#49) and annual meetings (#50) were specific examples of situations where this could occur. Associated with this theme were statements identifying that a lack of unity in the congregation was stressful (#5), as was the unwillingness of people to change (#51).

Cluster 3 - Overwhelming Demands. The items with the lowest bridging values and likely the most representative of this cluster were: "Being overwhelmed by the needs in people's lives" (#90), "Being placed in situations I am not prepared for" (#38) and "Dealing with interruptions, funerals, weddings, when the schedule is already full" (#42). This cluster was located in the upper right section of the cluster map and as in the previous two clusters it seemed to relate to stressors whose origin was extrinsic to the clergy person. In this third cluster, one area of focus appeared to be stress resulting from the sheer number of role demands. In general, there was "too much to do and not enough time to do it" (#2). "Trying to manipulate objectives, projects, and deadlines" (#20) and "prioritizing the workload" (#58) become problematic as demands increased. Specific examples of numerous role demands were many and included: working under deadlines for sermons, studies, meetings (#13) with insufficient preparation time (#40); dealing with interruptions for funerals and weddings (#42); conducting counselling sessions (#12); answering telephone calls (#56); visiting members (#33); handling emergencies (#15); and dealing difficult situations (#91).

Not only was it stressful because the schedule was very busy, but this clusters contained items that indicated that the role stressors went beyond a hectic schedule. There was a sense of professional inadequacy to deal with the pressing needs of people. Being "overwhelmed by the needs in people's lives" (#90) and being "confronted with an overwhelming number of people problems" (#25) were statements that reflected this theme. Statement #28: "Feeling inadequate in areas of counselling" provided a specific example of a situation in which this occurred. Role demands were seen to be both numerous and overwhelming in their complexity going beyond the clergy person's perceived skills to deal with them. A final, but related, role demand stressor in this cluster came from "being placed in situations that I am not prepared for" (#38).

Cluster 4 - Family Pressures. Cluster 4 is located on the upper left section of the concept map. The right side of the concept map, where the first three clusters were located, seemed to relate to extrinsic on-the-job stressors. With cluster 4, there appeared to be a transition on the left side of the map to items describing the implications of being employed as a clergy person. The next three clusters in turn represented concepts dealing with familial, personal and organizational domains.

The first cluster related to family stress experienced by the clergy. One area of concern included in this cluster was the practical area of finances. These concerns included a present shortage of funds (#8) as well as worries about retirement finances (#80). A second area of stress was the consequences for the family of the many role demands described in cluster 3. "Balancing between work, family and personal time" (#60) was only one of four statements that articulated the attempt to give the family sufficient time and energy (#27, #36, #57). Related to the expectations theme in cluster 1, a third area of stress in this cluster were the expectations placed on the family by members of the church (#11). A consequence of this stressor was described as "life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with" (#85). A final family stressor was the lack of privacy that is associated with the clergy vocation (#29). Feeling that you were on display 24 hours a day (#10) had direct negative implications for family life.

Cluster 4 had the second lowest average bridging index of the nine clusters on this map (0.21). This indicated that these items have a high degree of similarity in the frequency that these items were sorted together. It appeared that this family theme was a discrete cluster whose items had little tendency to fit into other areas of the map.

Cluster 5 - Personal Expectations. The fifth cluster, found in the upper left corner of the map, was adjacent to cluster 4 and it included statements largely related to expectations that the clergy placed on themselves. Four of the seven statements in this cluster spoke of maintaining personal values which included: spiritual disciplines (#31, #74); character traits (#53); and Biblical principles (#73). One item mentioned the feelings of hypocrisy experienced as a result of a perceived failure to maintain these values (#31) while another identified that "congregations often do not understand the unique pressures experienced by clergy" (#84).

The final two statements in this cluster expressed further examples of stress experienced as a result of personal expectations. These involved a failure to provide leadership and training (#34) and to initiate growth (#35). It is important to note, however, that these statements had high bridging values (0.88 and 1.00 respectively). These bridging values indicated that these statements were frequently sorted in different clusters suggesting that they were linking items acting as bridges between adjacent clusters.

Cluster 6 - Denominational/Organizational Stress. Cluster 6 contained 8 statements which dealt with stress incurred from the different groups outside church members that clergy are associated with: staff members, professional colleagues, denominational organizations and society at large. Staff members who are "difficult" induced stress (#70), as do colleagues who were non supportive (#78). This cluster also identified denominational hierarchies as sources of strain. The bureaucracy of the church structure was experienced as alienating (#79) and internally conflicted on issues (#59). There was some difficulty on the local level with the decisions that were passed down by the hierarchy of the denomination (#4) and superiors were seen to be pressuring clergy to grow numerically and become self-sustaining (#47). On a larger scale, certain attitudes by the surrounding society were identified as sources of stress. The traditions of the church were "despised" by younger generations (#77) and there was "a growing general disrespect for the clergy" (#75).

Cluster 7 - Decreasing Commitment. With cluster 7 there was a return toward the right hand portion of the cluster map dealing with stressors related to the specific vocational role--working with and for church members. The statement that seemed best to encapsulate the essence of this theme was #61: "Decreasing commitment to the life and work of the church by the membership." This member non commitment was demonstrated by a lack of consistent giving (#18) and tight finances in the church (#7). Beyond having difficulty raising funds (#22), fewer people were seen to be taking an active role in church ministry (#32). As well, membership expectations were seen to be low (#64) and people were less loyal since they were prone to leave the church if dissatisfied (#46). Furthermore, stress was incurred by clergy from parishioners who were "spiritually apathetic" (#76), territorial (#67), and had a tendency to "react negatively to any new idea or vision" (#65).

Cluster 8 - Volunteer Problems. Cluster 8 continued with the theme of member non commitment but the statements identified a particular source of clergy stress: problems recruiting and maintaining volunteers. This cluster had the lowest average bridging index of any cluster (0.18) which indicated that these items were more frequently sorted with each other than any other set of statements. Statements representing this relatively one dimensional cluster most often specified the general lack of adequate volunteers (#17, #23, #48). Not only were there problems with initial recruitment, but volunteers were seen to change frequently as well (#87). Men were identified as one group who were unwilling to be trained to be leaders (#41). Consistently included in this cluster were statements indicating that stress was also incurred from a "lack of corporate vision" (#16) and "resistance to change in methodology" (#14). These final items demonstrated the noted commonalty with the adjacent cluster 7.

Cluster 9 - Powerlessness. The ninth cluster was most central in terms of its placement on the map and most of the statements related to a sense of powerlessness experienced by the clergy. The central statement, with a bridging index of 0.18, was #70: "The only power I have is the power of persuasion and most people will not be persuaded." A specific age group (40-55 year old adults) was highlighted as particularly hard group to motivate (#43). Having responsibility without decision making power (#69) and feeling like a figure head (#68) were further statements reflecting this theme. Other statements indicated that a clergy person may feel powerless in many other ways: in stopping controversy after decision is made (#88); in communicating a sense of mission (#62); in balancing worship styles and needs (#72); in strengthening weaknesses in the church (#54); in evaluating the practice of spiritual disciplines (#26); in developing and working with a leadership team (#45, #55); and in increasing attendance at services (#63).

Buser (cited in Daughtry & Kunkel, 1993) states that it may be helpful to conduct a second level of interpretation of MDS plots which involved an attempt to "identify implicit dimensional axes around which points may be configured" (p. 320). An second level evaluation of the concept map of clergy stressors suggested that cluster #9 "Powerlessness" may serve as a central cluster around which the other clusters revolved. Powerlessness can be seen to relate to each of the other clusters as a sense of inability to remedy the stressors that confront the clergy person.

The map can be also divided vertically by a job-specific stress dimension versus a job-related stress dimension. On the right side of the map the clusters seemed to relate to stressors that occur within the local church context: congregation expectations, congregation politics, overwhelming demands, decreasing commitment and volunteer problems. The left side of the map seemed to identify stressors that were related to the clergy vocation but were outside the local parish: family pressures, personal expectations, and denominational/organizational stress. Contrasting the most extreme items on the map helped to illustrate this division. For example, "solving political problems within the congregation" (#9) and "trying to manipulate objectives, projects, and deadlines" (#20) were statements from the extreme right hand side of the map. On the far left side, in contrast, were statements like, " No support from colleagues in the ministry of my own denomination" (#78), "feeling pressured by clergy of larger growing denominations" (#35), and "tight finances in my home" (#8). It appeared that, conceptually, these two larger areas were thematically distinct from each other and represented larger domains of clergy stressors.

Phase Three: Incidence Study

Clergy Stress Survey

In Phase Three an incidence study was conducted to address the third research question. It sought to determine the extent that a sample of clergy perceived the identified areas to be stressful and to discover if these perceptions differed based on gender, tenure, income, denominational family, size of congregation and job satisfaction. A survey instrument was created and mailed to investigate this third research question (Appendix J) and 100 valid questionnaires were returned within the response period. The Clergy Stress Survey contained three parts: 10 demographic information questions; 5 job satisfaction questions; and 91 vocational stressor statements. Frequency data was calculated for the stressor statements and the items in which the average score was median or higher were rank ordered. A further analysis was conducted to determine the average number of statements endorsed as "fairly" or "greatly" stressful by the sample. Next, a mean stress rating was calculated for each cluster in order to examine if there were cluster differences in the level of stress experienced. Finally, group comparisons were calculated for all survey questions on 6 variables (gender, tenure, income, denominational family, size of congregation, job satisfaction).

Frequency Data

Table 6 contains the summary statistics of the responses for each item on the Clergy Stress Survey. Frequencies for each possible response for each question as well as item means and standard deviations are presented. The ranked top stressors--statements in which the average score was at scale mid-point or higher--are presented in Table 7. There were a total of 19 stressors whose average score was 3.00 or higher. In Table 7, the percentage of respondents who indicated that they experience these stressors "a fair amount" or "a great amount" is also reported.

The statement that was most frequently endorsed by this sample was statement #2 found in cluster 3: "Too much to do and not enough time to do it" (57%). In fact, of the top 19 stressors which had an average score of 3.0 or higher, 5 originated from cluster 3 (Overwhelming Demands). It appears that a busy schedule and attempting to juggle multiple projects and demands resulted in the greatest amount of stress for clergy. The other four items from this cluster were: #40 "Finding sufficient study and sermon preparation time (42%); #20 "Trying to manage multiple objectives, projects, and

Table 6 Percentage of Clergy Endorsing Vocational Stressors By Item

Statement	Percent Experiencing Stressor					Mean	St. Dev.
	none	little	med.	fair	greatly		
1. Dealing with unrealistic congregation expectations.	7	27	44	17	5	2.86	0.95
2. Too much to do and not enough time to do it.	4	12	27	43	14	3.51	1.01
3. The repeated handling of minor squabbles and differences.	11	33	25	19	12	2.88	1.20
4. Dealing with denominational decisions on the local level when persons are opposed locally.	22	46	18	11	3	2.27	1.02
5. Failure to experience unity in congregation.	9	42	22	21	6	2.73	1.08
6. Power plays by members of congregation.	18	30	25	18	9	2.70	1.22
7. Tight finances in the church.	10	23	15	27	25	3.34	1.34
8. Tight finances in the home.	18	27	25	19	11	2.78	1.26
9. Solving political problems within the congregation.	16	36	28	15	5	2.57	1.09
10. Being on display 24 hours a day.	22	32	24	16	6	2.52	1.18
11. Expectations on the family by the church.	34	35	16	13	2	2.14	1.09
12. Counselling load.	18	44	24	9	5	2.39	1.04
13. Deadlines for sermons, studies, meetings, etc.	9	23	36	24	8	2.99	1.08
14. Resistance to change in methodology.	11	36	25	17	11	2.81	1.18
15. Emergencies that require the provision of recurring services.	14	45	21	15	5	2.52	1.07
16. Lack of a corporate vision.	6	27	26	27	14	3.16	1.15
17. Lack of adequate volunteers.	2	13	32	39	13	3.49	0.95
18. Lack of consistent giving.	7	20	37	25	11	3.13	1.08
19. Being a change agent.	7	22	31	29	9	3.11	1.08
20. Trying to manage multiple objectives, projects, and deadlines.	8	20	29	32	11	3.18	1.12
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally.	20	38	24	12	6	2.46	1.12

Statement	Percent Experiencing Stressor					Mean	St. Dev.
	none	little	med.	fair	greatly		
22. Raising funds for the ministries of the church.	27	31	27	12	3	2.33	1.09
23. Recruiting volunteers and keeping them in place.	2	34	21	35	7	3.11	1.03
24. Being expected to preach a good sermon very service.	12	30	19	31	8	2.93	1.19
25. Being expected to see miracles performed after every message.	54	29	9	6	2	1.73	0.10
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis.	35	31	24	9	1	2.10	1.02
27. Trying to give family time and energy.	7	25	29	31	8	3.08	1.08
28. Feeling inadequate in areas of counselling.	13	31	35	15	6	2.70	1.07
29. Wanting parts of my life to be private when it is so public.	16	42	21	16	5	2.52	1.10
30. Having to deal with difficult staff members.	37	38	10	13	2	2.05	1.09
31. Feeling hypocritical because often my spiritual life seems dry and barren.	16	42	24	14	4	2.48	1.05
32. Feeling lonely because so few people in the church want to be involved in ministry.	20	31	25	17	6	2.58	1.17
33. Visitation expectations.	4	34	25	22	15	3.10	1.15
34. Lack of personal skills in areas such as leadership and training.	20	35	31	12	2	2.41	1.01
35. Feeling pressured by clergy of larger growing congregations.	51	30	9	9	1	1.79	1.01
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints.	38	36	15	8	1	1.96	0.98
37. Pressure from myself to be creative every week.	7	19	31	36	7	3.17	1.05
38. Being placed into situations I am not prepared for.	19	41	28	9	3	2.36	0.99
39. Needing to be a great evangelist.	28	37	27	7	1	2.16	0.95
40. Finding sufficient study and sermon preparation time.	6	18	34	35	7	3.19	1.01
41. Finding men who are willing to be trained to be leaders.	6	14	41	23	15	3.27	1.08
42. Dealing with interruptions, funerals, weddings, when the schedule is already full.	13	34	37	10	6	2.62	1.03

Statement	Percent Experiencing Stressor					Mean	St. Dev.
	none	little	med.	fair	greatly		
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them.	9	35	27	24	5	2.81	1.06
44. A church context where you have to be everything to everyone.	14	34	26	18	8	2.72	1.16
45. Working with my leadership team.	21	47	21	10	1	2.23	0.93
46. Transience in my people.	18	44	24	9	4	2.36	1.01
47. Superiors who desire for my church to grow and be self-sustaining.	56	33	6	3	2	1.62	0.89
48. Providing personnel for Sunday School.	20	33	26	16	5	2.53	1.13
49. Vestry or Board meetings.	12	32	34	17	5	2.71	1.05
50. Annual meetings.	11	37	29	11	12	2.76	1.16
51. Changes are difficult for some people who cannot move with the times.	7	26	35	22	9	3.00	1.07
52. The choir.	54	25	13	5	1	1.71	0.95
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others.	14	30	36	17	3	2.65	1.02
54. Weaknesses in the church and my own fellowship.	11	38	34	15	0	2.54	0.89
55. Lack of team ministry--too much to be done by one alone.	18	28	23	18	11	2.76	1.27
56. The telephone.	20	31	30	16	3	2.51	1.08
57. Difficulty in getting free time and vacation time.	30	29	15	20	6	2.43	1.27
58. Prioritizing the workload.	10	33	28	22	6	2.81	1.09
59. Denominational conflict on issues.	38	30	19	12	1	2.08	1.07
60. Balancing between work, family, and personal time.	9	30	27	22	12	2.98	1.17
61. Decreasing commitment to the life and work of the church by the membership.	7	24	25	29	15	3.21	1.18
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world.	9	16	28	28	17	3.29	1.20
63. Evening services are poorly attended but are expected to continue.	52	11	15	8	7	2.00	1.33

Statement	Percent Experiencing Stressor					Mean	St. Dev.
	none	little	med.	fair	greatly		
64. Membership expectations are too low and there is too little accountability.	14	27	36	19	3	2.70	1.04
65. "Impossibility thinking," people who react negatively to any new idea or vision.	10	34	28	17	11	2.85	1.16
66. Gossip.	16	29	22	19	14	2.86	1.30
67. People who see church as a closed club.	21	28	27	16	7	2.60	1.20
68. Feeling that I am more of a figurehead that a true leader.	33	37	12	13	3	2.14	1.12
69. Having all of the responsibility but none of the decision making power.	34	41	13	9	3	2.06	1.05
70. The only power I have is the power of persuasion and most people will not be persuaded.	33	41	11	12	3	2.11	1.09
71. Getting the blame for failure, even if I did not make the decisions that led to the failure.	38	35	15	11	0	1.99	1.00
72. Balancing worship styles and needs.	8	28	26	30	8	3.02	1.11
73. Being true to Biblical principles which conflict with popular beliefs.	17	34	25	19	5	2.61	1.13
74. Maintaining spiritual disciplines--prayer particularly.	7	23	35	29	6	3.04	1.02
75. There is a growing, general disrespect for the clergy.	17	35	26	14	8	2.61	1.16
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program.	9	23	35	23	9	3.00	1.10
77. The traditions of the church are despised by the "boomer" generation.	17	30	32	15	5	2.61	1.10
78. No support from my colleagues in the ministry of my own denomination.	45	30	13	6	6	1.98	1.17
79. Alienated from the bureaucracy of my denomination's head office.	51	23	15	6	5	1.91	1.16
80. Retirement finances are a concern.	23	29	21	15	12	2.64	1.31
81. Dealing with unreasonable people and the problems that arise from this.	10	31	29	19	10	2.88	1.15
82. The unstated pressure that the congregation needs to grow numerically.	11	37	21	23	8	2.80	1.16
83. Criticism leveled against the church is taken as personal criticism.	17	37	31	10	5	2.49	1.05

Statement	Percent Experiencing Stressor					Mean	St. Dev.
	none	little	med.	fair	greatly		
84. Congregations often do not understand the unique pressures experienced clergy and their families.	8	20	37	24	11	3.10	1.10
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with.	17	28	24	22	8	2.76	1.21
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles.	14	27	23	21	11	2.86	1.24
87. The change of leadership each year, without much personal control.	20	47	21	8	4	2.29	1.01
88. Making decisions that involve controversy.	6	27	23	33	11	3.16	1.13
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution.	14	28	27	26	5	2.80	1.13
90. Being overwhelmed by the needs in people's lives and the community.	9	26	34	21	10	2.97	1.11
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family.	21	33	28	14	4	2.47	1.10

Table 7 Ranking of Vocational Stressors By Item

Statement	Mean	Percent (fair/greatly)
2. Too much to do and not enough time to do it.	3.51	57
17. Lack of adequate volunteers.	3.49	52
7. Tight finances in the church.	3.34	52
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world.	3.29	45
41. Finding men who are willing to be trained to be leaders.	3.27	38
61. Decreasing commitment to the life and work of the church by the membership.	3.21	44
40. Finding sufficient study and sermon preparation time.	3.19	42
20. Trying to manage multiple objectives, projects, and deadlines.	3.18	43
37. Pressure from myself to be creative every week.	3.17	43
16. Lack of a corporate vision.	3.16	41

Statement	Mean	Percent (fair/greatly)
88. Making decisions that involve controversy.	3.16	44
18. Lack of consistent giving.	3.13	36
19. Being a change agent.	3.11	38
23. Recruiting volunteers and keeping them in place.	3.11	43
33. Visitation expectations.	3.10	37
84. Congregations often do not understand the unique pressures experienced clergy and their families.	3.10	35
27. Trying to give family time and energy.	3.08	39
74. Maintaining spiritual disciplines--prayer particularly.	3.04	35
72. Balancing worship styles and needs.	3.02	38

deadlines" (43%); #37 "Pressure from myself to be creative every week" (43%); and #33 "Visitation expectations" (37%).

Cluster 8 (Volunteer Problems) had the second most number of top stressors with 4 from that category. The main concerns from this cluster were with problems with volunteers--both enlisting volunteers and keeping them in place for an extended period of time were recorded as significant stressors. About 52% of respondents indicated that they experienced a lack of adequate volunteers (#17). Also, 38% endorsed that it was men especially who were not willing to be trained as leaders (#41). Problems with recruitment and maintaining volunteers (#23) was experienced by 43% of respondents. Finally, in this cluster, vocational stress incurred from a lack of a corporate vision by the membership (#16) was found among 41% of the clergy.

Two clusters contained 3 statements each that were ranked in the top 19 stressors. First, from cluster 7 (Decreasing Commitment), it appears that financial issues represented a fair amount of the concern for clergy. Item #7 "Tight finances in the church" was experienced by 52% of clergy while 36% endorsed statement #18: "Lack of consistent giving." This lack of financial support was echoed in a more global statement regarding the level of commitment evidenced by congregational members. About 44% thought that "Decreasing commitment to the life and work of the church by the membership" (#61) was a fair or great stressor. However, this decreasing commitment did not apply to the choir (#52) since only 6% of the clergy endorsed this statement as a stressor.

Second, from cluster 9 (Powerlessness), it seemed that clergy were experiencing stress from a lack of ability to generate a sense of mission, from moderating different worship styles and from making controversial decisions. In our sample, 45% of respondents endorsed that "People are slow to recognize that we in North America live on one of the biggest mission fields in the world" (#62); 38% felt that "Balancing worship styles and needs" (#72) was difficult; and 44% incurred stress from "Making decisions that involve controversy" (#88).

Although the majority of the top ranked stressors came from the job-specific clusters, a final 3 came from clusters on the left hand side of the map which represented the job-related stress dimension. From cluster 5 (Personal Expectations), 35% of clergy identified that they had some difficulty maintaining spiritual disciplines (#74) and that the congregations they served did not understand the unique pressures experienced by clergy and their families (#84). Finally, from cluster 4 (Family Pressures), 39% indicated that item #27: "Trying to give my family time and energy" was experienced as a stressor a fair or great amount of the time. However, this did not appear to result in clergy feeling that they were failures as parents due to the time constants of their vocation because only 9% endorsed the item that alluded to this issue (#36).

Items were notable not only for how frequently they were endorsed as vocational stressors but also for how infrequently they were recognized as problematic. Cluster 6 (Denominational/Organizational Stress) contained no stressors whose average was above the median and it contained 4 of 10 items with the lowest average endorsements. Only 5% of clergy felt pressure from superiors for church growth to occur (#47), 11% felt alienated from the bureaucracy of their denomination (#79), 12% felt that they received no support from colleagues of their own denomination (#78), and only 15% listed difficulty with staff members as a fair or great stressor (#30). Cluster 1 (Congregation Expectations) contained 2 statements with the lowest average ratings. It appears that getting the blame for failure even when they were not part of the decision making process (#71) was a concern for only 11% of clergy. Also, only 8% of respondents thought that the expectation to see miracles performed after every message (#25) was a stressor for them.

A final two stressors rounded out the top ten of least stressful based on the average rating per item. Only 10% of clergy felt pressured by clergy of larger growing congregations (#35) and 15% thought that statement #63 "Evening services are poorly attended but are expected to continue" was a stressor. It may be that this evening attendance average was artificially low since some clergy noted that they did not conduct an evening service and as a result this question did not apply to them.

While some clear stressors and non stressors were apparent in the survey, in general it appears that most of the average incidence levels of these stressors were below the mid-point score of 3 on the 5 point Likert scale. A total of 19 statements had an item average above 3.00, leaving 72 statements with an average at the scale mid-point or below. The grand mean for all 91 statements was 2.64 on the 5 point Likert scale. Furthermore, there was not a great deal of variance in the scores between clusters. Table 8 contains a listing of the mean and standard deviation of each item by cluster as well as a computed cluster mean. The mean for each cluster was between 2.00 and 3.00. Cluster 6 (Denominational/Organizational Stress) received the lowest average rating at 2.14 and cluster 8 (Volunteer Problems) gained the highest rating at 2.95.

While the statistical average for most items was below the mid-point score of 3.00, an analysis from a clinical perspective provided some moderating data. First, Appendix L contains a listing of all 100 participants in the study and the number of stressor statements (out of 91) they reported experiencing "a fair amount" or "a great deal." The numbers of statements so endorsed ranged from 0 to 67 with the average being about 23 statements per

Table 8 Item Mean and Standard Deviation By Cluster

Cluster/Items	**Mean**	**Std. Dev.**
Cluster #1--Congregation Expectations		
1. Dealing with unrealistic congregation expectations	2.86	0.95
82. The unstated pressure that the congregation needs to grow numerically	2.80	1.16
24. Being expected to preach a good sermon every service	2.93	1.19
44. A church context where you have to be everything to everyone	2.72	1.16
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	2.80	1.13
39. Needing to be a great evangelist	2.16	0.95
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	1.99	1.00
81. Dealing with unreasonable people and the problems that arise from this	2.88	1.15
25. Being expected to see miracles performed after every message	1.73	0.10
19. Being a change agent	3.11	1.08
Cluster Mean	**2.60**	
Cluster #2--Congregation Politics		
51. Changes are difficult for some people who cannot move with the times	3.00	1.07
6. Power plays by members of congregation	2.70	1.22
5. Failure to experience unity in congregation	2.73	1.08
66. Gossip	2.86	1.30
49. Vestry or Board meetings	2.71	1.05
3. The repeated handling of minor squabbles and differences	2.88	1.20
50. Annual meetings	2.76	1.16
9. Solving political problems within the congregation	2.57	1.09
Cluster Mean	**2.78**	
Cluster #3--Overwhelming Demands		
90. Being overwhelmed by the needs in people's lives and the community	2.97	1.11
38. Being placed into situations I am not prepared for	2.36	0.99

42. Dealing with interruptions, funerals, weddings, when the schedule is already full	2.62	1.03
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	2.47	1.10
28. Feeling inadequate in areas of counselling	2.70	1.07
13. Deadlines for sermons, studies, meetings, etc.	2.99	1.08
2. Too much to do and not enough time to do it	3.51	1.01
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	2.46	1.12
40. Finding sufficient study and sermon preparation time	3.19	1.01
58. Prioritizing the workload	2.81	1.09
15. Emergencies that require the provision of recurring services	2.52	1.07
83. Criticism leveled against the church is taken as personal criticism	2.49	1.05
12. Counselling load	2.39	1.04
56. The telephone	2.51	1.08
37. Pressure from myself to be creative every week	3.17	1.05
33. Visitation expectations	3.10	1.15
20. Trying to manage multiple objectives, projects, and deadlines	3.18	1.12
Cluster Mean	**2.79**	
Cluster #4--Family Pressures		
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	2.76	1.21
8. Tight finances in the home	2.78	1.26
29. Wanting parts of my life to be private when it is so public	2.52	1.10
80. Retirement finances are a concern	2.64	1.31
27. Trying to give family time and energy	3.08	1.08
60. Balancing between work, family, and personal time	2.98	1.17
57. Difficulty in getting free time and vacation time	2.43	1.27
11. Expectations on the family by the church	2.14	1.09
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	1.96	0.98

10. Being on display 24 hours a day	2.52	1.18
Cluster Mean	**2.58**	
Cluster #5--Personal Expectations		
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	2.65	1.02
84. Congregations often do not understand the unique pressures experienced clergy and their families	3.10	1.10
31. Feeling hypocritical because often my spiritual life seems dry and barren	2.48	1.05
73. Being true to Biblical principles which conflict with popular beliefs	2.61	1.13
74. Maintaining spiritual disciplines--prayer particularly	3.04	1.02
35. Feeling pressured by clergy of larger growing congregations	1.79	1.01
34. Lack of personal skills in areas such as leadership and training	2.41	1.01
Cluster Mean	**2.58**	
Cluster #6--Denominational/Organizational Stress		
79. Alienated from the bureaucracy of my denomination's head office	1.91	1.16
78. No support from my colleagues in the ministry of my own denomination	1.98	1.17
47. Superiors who desire for my church to grow and be self-sustaining	1.62	0.89
75. There is a growing, general disrespect for the clergy	2.61	1.16
4. Dealing with denominational decisions on the local level when persons are opposed locally	2.27	1.02
59. Denominational conflict on issues	2.08	1.07
77. The traditions of the church are despised by the "boomer" generation	2.61	1.10
30. Having to deal with difficult staff members	2.05	1.09
Cluster Mean	**2.14**	
Cluster #7--Decreasing Commitment		
18. Lack of consistent giving	3.13	1.08
7. Tight finances in the church	3.34	1.34
61. Decreasing commitment to the life and work of the church by the membership	3.21	1.18
46. Transience in my people	2.36	1.01
32. Feeling lonely because so few people in the church want to be involved in ministry	2.58	1.17

65. "Impossibility thinking," people who react negatively to any new idea or vision	2.85	1.16
22. Raising funds for the ministries of the church	2.33	1.09
64. Membership expectations are too low and there is too little accountability	2.70	1.04
52. The choir	1.71	0.95
67. People who see church as a closed club	2.60	1.20
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	3.00	1.10
Cluster Mean	**2.71**	
Cluster #8--Volunteer Problems		
17. Lack of adequate volunteers	3.49	0.95
41. Finding men who are willing to be trained to be leaders	3.27	1.08
16. Lack of a corporate vision	3.16	1.15
87. The change of leadership each year, without much personal control	2.29	1.01
23. Recruiting volunteers and keeping them in place	3.11	1.03
48. Providing personnel for Sunday School	2.53	1.13
14. Resistance to change in methodology	2.81	1.18
Cluster Mean	**2.95**	
Cluster #9--Powerlessness		
70. The only power I have is the power of persuasion and most people will not be persuaded	2.11	1.09
69. Having all of the responsibility but none of the decision making power	2.06	1.05
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	2.81	1.06
54. Weaknesses in the church and my own fellowship	2.54	0.89
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	2.86	1.24
45. Working with my leadership team	2.23	0.93
88. Making decisions that involve controversy	3.16	1.13
68. Feeling that I am more of a figurehead that a true leader	2.14	1.12
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	2.10	1.02

55. Lack of team ministry--too much to be done by one alone	2.76	1.27
63. Evening services are poorly attended but are expected to continue	2.00	1.33
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	3.29	1.20
72. Balancing worship styles and needs	3.02	1.11
Cluster Mean	**2.54**	
Concept Map Grand Mean	**2.64**	

person. Therefore, each clergy respondent, on average, endorsed about 25% of the items on the survey as being stressful.

Furthermore, there appeared to be a group of clergy that was experiencing a significant number of stressors. About 10% of the clergy endorsed 17 or more statements that they experienced a "a great deal" of stress over. Of this group reporting a great deal of stress, the average number of stressors ranged from 17 to 57 with the average being about 28 areas (31% of all statements). This is significant for while it appears that the average ratings per item were largely below the mid-point score of 3.00, the average clergy identified about 25% of the items on the survey as being stressful and a group of clergy (10%) experienced a great deal of stress in about one-third of all potential areas.

A second observation from a clinical perspective recognized that there are many potential sources of clergy stress. At the end of each questionnaire an opportunity was given for the 100 clergy participants to contribute additional areas of vocational stress that they experienced but felt were not covered in the formal questionnaire. A total of 42 people took advantage of this opportunity and contributed 89 additional statements (Appendix M). Once statements that were listed in the original questionnaire were removed, a final list of 18 additional clergy vocational stressors remained (see Appendix N).

Some of the additional areas of clergy stress related to the job-specific stress dimension. These included stress incurred from dealing with transients (#1), non attendees (#5), teenage occultism (#8), cultural differences (#61), a lack of curriculum (#17), and a fast growing congregation (#54). Most of the statements, however, seemed to correspond with the job-related stress dimension. Two these statements focused on personal/emotional stressors of personal insecurities (#11), and unreasonable expectations of self (#50). Others articulated livelihood concerns such as a lack of job security (#13, #19), diminishing vocational options (#78), and insufficient educational opportunities (#16). There was one statement that identified stress experienced from a decrease of loyalty to the denomination (#25), while a group of statements cited societal/cultural pressures (#73, #74, #75). Two of the additional job-related stressors statements listed gender issues. One stated that sexism was a stressor especially in making the church more inclusive (#72) and the other identified that as a single woman in ministry there were few, if any, possibilities for personal life/romantic involvement (#18).

A review of these additional stressor statements indicated that the domain of potential clergy stressors was broader than originally considered. This suggested that, from a clinical perspective, clergy may be experiencing stress from a wide variety of different areas.

Group Comparisons

A statistical analysis was conducted to determine if reported levels of stress differed significantly based on gender, tenure, income, denominational family, size of congregation, and job satisfaction. Based on distinctions previously employed in the clergy stress literature, each of these variables were split into two groups and multiple t-tests were conducted on all demographic questions and each of the 91 vocational stress statements. As discussed earlier, the group categories compared were male versus female (gender), clergy employed for 1 to 5 years versus clergy employed for 6 years and over (tenure), clergy with reported income below the Canadian national average of $33,714 versus clergy with reported income above the Canadian national average of $33,714 (income), Mainline Protestant versus Conservative Protestant (denominational family), clergy with reported average Sunday morning attendances from 1 to 300 versus clergy with reported average Sunday morning attendances of more than 300 (size of congregation), and clergy who report they are satisfied with their vocation versus clergy who report they are dissatisfied with their vocation (job satisfaction). An alpha level of .05 was used for all statistical tests.

Demographics. T-tests were computed comparing demographic variables with each other. Significant differences were few but were observed in the following areas. Men were more likely to be employed in the clergy vocation for a longer period of time than women, $t(11.19) = 3.87$, $p < .05$. Those clergy employed for more than 5 years were more likely to be older, $t(13.87) = 4.18$, $p < .05$, married $t(23.32) = 3.15$, $p < .05$, and earning more money $t(13.45) = 2.57$, $p < .05$. Those clergy whose total reimbursement packages exceeded the Canadian national average of $33,714 were more likely to be satisfied with their financial packages, $t(22.33) = 2.12$, $p < .05$, serving in churches with larger average attendances, $t(93.74) = 3.87$, $p < .05$, and employed as clergy for a longer period of time, $t(26.56) = 2.60$, $p < .05$. Finally, clergy serving in Mainline Protestant churches tended to be older $t(83.56) = 3.33$, $p < .05$, and be employed in churches with smaller average Sunday morning attendances, $t(38.12) = -2.64$, $p < .05$.

Five questions made up the job satisfaction survey contained in Part 2 of the *Clergy Stress Survey*. The questions asked clergy to consider five different areas related to their clergy vocation: was it close to their ideal occupation; were their conditions excellent; were they satisfied; had they received the important things they wanted from a career; and would they change their choice of career if they could live their life over. The results of this job satisfaction survey are presented in Tables 9 and 10.

It appeared that most clergy were generally satisfied with their vocation as the means for each of the 5 questions were above 5.00 on the 7 point Likert scale. Furthermore, when the responses for each question were averaged together, about 80% of clergy either "slightly agreed," "agreed," or "strongly agreed" with the content of the job satisfaction questions worded in a positive direction (66% "agreed" or "strongly

Table 9 Means and Standard Deviations of Job Satisfaction Questions

Statement	Mean	Std. Dev.
1. In most ways, my job as clergy is close to my ideal occupation.	5.69	1.31
2. The conditions of my clergy vocation are excellent.	5.04	1.54
3. I am satisfied with my clergy vocation.	5.74	1.22
4. So far I have received the important things that I want from a career.	5.36	1.33
5. If I could live my life over, I would not change my choice of career	5.63	1.59
Grand Mean	5.49	

Table 10 Job Satisfaction Question Frequency Data

Statement	Number/Percent Endorsing Statement						
	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
1.	1	5	3	2	16	50	23
2.	2	7	12	7	19	42	11
3.	1	2	6	4	7	60	20
4.	1	3	7	11	20	42	16
5.	1	7	5	9	9	31	38
$\bar{x}$	1.2	4.8	6.6	6.6	14.2	45.0	21.0

agreed"). No significant differences were found between groups of satisfied versus dissatisfied clergy on any of the demographic variables.

Vocational Stress Statements. Group differences on the 91 vocational stress statements were examined on the variables of gender, tenure, income, denominational family, size of congregation, and job satisfaction. A t-test statistic was calculated for each of the 91 statements on each of the split variables.

Gender was the first variable examined. The number of female clergy in the sample was about proportional to the total population of women clergy employed in Canada (7% in this sample, 12% in Canada; Statistics Canada, 1993, *Occupations,* p. 9). However, the small number of females introduced the possibility that the sample may not be representative and, therefore, the results should be interpreted with caution. Of the 91 statements that were analyzed, significant gender differences were observed on 12 items with females experiencing more stress than males on 10 of these 12 (see Appendix O). Females were more likely to experience stress related to: the repeated handling of minor squabbles and differences ($t(7.51) = -2.36$, $p < .05$); the lack of consistent giving ($t(11.36) = -2.90$, $p < .05$); being a change agent ($t(8.40) = -3.91$, $p < .05$); feeling lonely because so few people in the church want to be involved in ministry ($t(6.98) = -2.80$, $p < .05$); dealing with interruptions, funerals, weddings, when the schedule was already full ($t(6.58) = -2.83$, $p < .05$); a church context where you have to be everything to everyone ($t(7.03) = -2.91$, $p < .05$); balancing worship styles and needs ($t(8.45) = -4.25$, $p < .05$); being true to Biblical principles which conflict with popular beliefs ($t(6.95) = -3.20$, $p < .05$); making decisions that involved controversy ($t(7.85) = -4.29$, $p < .05$); and being overwhelmed by the needs in people's lives and the community ($t(6.94) = -3.01$, $p < .05$). Men experienced more stress over being expected to see miracles performed after every message ($t(13.96) = 3.56$, $p < .05$) and from being alienated from the bureaucracy of their denomination's head office ($t(17.51) = 4.38$, $p < .05$).

While gender differences were observed in terms of the different amount of stress experienced in specific areas, it must be remembered that in some cases both groups did not consider the area to be very stressful overall. For example, while men experienced more stress than women in being expected to see miracles performed after every message, the mean rating for each group was 1.77 and 1.14 respectively on a 5 point Likert scale.

Tenure differences were examined next. Appendix O records the 6 statements that were found to be significant. Four areas were experienced as more stressful by clergy employed for 5 years or less. They were: the repeated handling of minor squabbles and differences ($t(14.54) = 2.77$, $p < .05$); being expected to preach a good sermon every service ($t(12.89) = 2.20$, $p < .05$); pressure from myself to be creative every week (t

$(14.78) = 3.62$, $p < .05$); and a church context where you have to be everything to everyone ($t(12.57) = 2.88$, $p < .05$). Clergy employed for more than 6 years were more likely to feel like a failure as they were unable to be the parent that they preached about due to time restraints ($t(21.91) = -3.60$, $p < .05$) and in not receiving support from colleagues from their own denomination ($t(26.49) = -2.90$, $p < .05$).

These results must also be interpreted with caution. Given that 91 consecutive t-tests were run and a .05 level of significance was established, differences would be expected for at least 4 items by chance. In any case, the lack of differences based on tenure suggested that subjects with varying years of employment responded fairly similarly to the stressor statements.

A total of 8 statements demonstrated significant differences when below national average clergy salaries were compared to above national average clergy salaries (see Appendix P). While in each case the lower salaried clergy reported that they experienced more stress, only one statement was related to income. The statements experienced as more stressful by lower paid clergy were: tight finances in the home ($t(24.35) = 2.16$, $p < .05$); trying to manage multiple objectives, projects, and deadlines ($t(24.34) = 2.23$, $p < .05$); a church context where you have to be everything to everyone ($t(22.48) = 2.29$, $p < .05$); evening services are poorly attended but are expected to continue ($t(22.20) = 2.36$, $p < .05$); dealing with unreasonable people and the problems that arise from this ($t(24.25) = 3.76$, $p < .05$); the unstated pressure that the congregation needs to grow numerically ($t(23.62) = 2.38$, $p < .05$); statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution ($t(25.17) = 2.42$, $p < .05$); and facing a difficult pastoral visit ($t(24.00) = 3.05$, $p < .05$). On average, all but one of these statements were rated above the scale mean by lower paid clergy and below the scale mean by higher paid clergy.

Appendix P contains the 8 items that were found to be significant when Mainline Protestant clergy were compared to Conservative Protestant clergy. These 8 items were divided evenly--each group was more likely than the other to experience stress on 4 statements. As well, neither group identified these statements as being stressful (15 of the 16 means were below 3.00) even though group differences were found. Mainline Protestant clergy reported significantly more stress in the following areas: dealing with denominational decisions on the local level when persons are opposed locally ($t(90.17) = 2.19$, $p < .05$); a church context where you have to be everything to everyone ($t(90.24) = 2.47$, $p < .05$); the choir ($t(93.72) = 2.79$, $p < .05$); and being true to Biblical principles which conflict with popular beliefs ($t(76.13) = 2.57$, $p < .05$). Conversely, Conservative Protestant clergy were more likely to experience stress in these areas: being expected to see miracles performed after every message ($t(58.33) = -3.02$, $p < .05$); working with a leadership team ($t(73.18) = -2.37$, $p < .05$); evening services are poorly attended but are expected to continue ($t(57.28) = -5.13$, $p < .05$); and dealing with unreasonable people and the problems that arise from this ($t(73.68) = -2.10$, $p < .05$).

A comparison between clergy who served churches with average Sunday morning attendance above and below 300 people resulted in 5 statements of significant difference (Appendix Q). Again, these results need to be interpreted with caution since differences would be expected for at least 4 items by chance alone. Clergy with large churches reported more stress in two areas: too much to do and not enough time to do it ($t(50.39) = -2.14$, $p < .05$) and in maintaining spiritual disciplines--prayer particularly ($t(39.77) = -2.24$, $p < .05$). Clergy with smaller churches reported more stress in three areas: tight finances in the church ($t(48.21) = 3.15$, $p < .05$); transience in the people ($t(58.25) = 2.50$, $p < .05$); and a lack of team ministry ($t(49.28) = 2.88$, $p < .05$).

A final comparison was made on the 91 stressor statements between clergy who reported they were satisfied with their job and clergy who were dissatisfied with their job. Clergy who, on average, strongly disagreed, disagreed or slightly disagreed with the 5 job satisfaction questions were placed in the unsatisfied group. Clergy who, on average, strongly agreed, agreed or slightly agreed with the 5 job satisfaction questions were placed in the satisfied group. Respondents who were neither satisfied nor unsatisfied were not included. What is most significant was that only 4 clergy out of 100 sampled qualified for the unsatisfied group (see Appendix R). As a result, the following results must be interpreted with much caution for the unsatisfied group demonstrated a good chance of being non representative.

The satisfied group were more likely to experience stress in only 2 areas of the 15 identified: evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis ($t(4.35) = -3.11$, $p < .05$) and facing a difficult pastoral visit ($t(4.13) = -3.07$, $p < .05$). The majority of the unsatisfied groups mean stress ratings for their significant statements were above 4.00 indicating that they were experiencing stress in these areas between a fair amount and a great deal of the time on average. The 13 areas of significantly reported stress were: dealing with unrealistic congregation expectations ($t(3.29) = 3.21$, $p < .05$); tight finances in the church ($t(5.71) = 3.73$, $p < .05$); dealing with interruptions, funerals, weddings, when the schedule is already full ($t(4.05) = 3.34$, $p < .05$); dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them ($t(4.55) = 3.67$, $p < .05$); Vestry or Board meetings ($t(3.31) = 3.49$, $p < .05$); Annual meetings ($t(3.41) = 3.23$, $p < .05$); decreasing commitment to the life and work of the church by the membership ($t(4.40) = 4.64$, $p < .05$); "Impossibility thinking," people who react negatively to any new idea or vision ($t(3.41) = 3.23$, $p < .05$); the only power I have is the power of persuasion and most people will not be persuaded ($t(3.41) = 4.96$, $p < .05$); people are spiritually apathetic and refuse to be stirred by any exhortation or program ($t(76.00) = 10.16$, $p < .05$); retirement finances ($t(4.62) = 3.15$, $p < .05$); the relational initiative is required to come from us, since we are the ones breaking into others' circles ($t(3.50) = 3.08$, $p < .05$); and statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution ($t(3.62) = 3.21$, $p < .05$). This amount of differences, if reliable, supported the premise that clergy with different job satisfaction ratings responded differently to the stressor statements.

CHAPTER 5: DISCUSSION

This chapter provides a summary and discussion of the research findings and presents the implications of the results along with recommendations for future research and inquiry. The need for the study arose since there was little empirical study in the field of clergy research to contribute to an understanding of vocational stressors as defined by the clergy themselves. The vast majority of conclusions regarding clergy vocational stress originated from sources which imposed researcher designed constructs or values. The first goal of this investigation was to identify the areas of stress perceived by members of the clergy. The second goal was to analyze these areas using concept mapping methodology to determine whether these areas of stress reflected underlying themes. Ninety-one statements listing areas of vocational stress were identified and subsequently sorted by a sample of ordained Protestant clergy in Canada. These sorts were then statistically analyzed using multidimensional scaling and cluster analytic techniques in order to identify potential themes. As a result of this process, a concept map describing nine themes was developed. A third goal was to determine the incidence of these perceptions of stress and to ascertain whether these perceptions differed based on gender, tenure, income, denominational family, size of congregation, and job satisfaction. This was accomplished by surveying a sample of 100 Protestant clergy across Canada.

Concept Map

In the initial statement generation phase, 24 volunteer clergy produced 129 statements in response to the question: "List, in sentence form, the stressors that you personally experience in your role as clergy." These statements were edited and redundancies were removed resulting in a final list of 91 items. The editing procedure was validated through a review by 2 ordained Protestant clergy who were also chartered psychologists. The compilation of 91 vocational stress statements addressed the first research question.

The second research question sought to determine if these perceived stressors identified by clergy fell into underlying themes or categories. A second group of 16 ordained clergy completed a sorting task that produced a 9 cluster solution with each cluster representing a separate theme. The semantic labels representing the content of the nine specific themes of clergy vocational stress were: congregation expectations, congregation politics, overwhelming demands, family pressures, personal expectations, denominational/organizational stress, decreasing commitment, volunteer problems and powerlessness. A second level interpretation of the concept map seemed to support a job-specific stress dimension and a job-related stress dimension.

Relationship to Previous Research

While some of the concept map themes support findings in the existing clergy stress literature, others appeared not to be prominently evident in previous discussions. The congregation expectations theme (cluster #1) was a common one found in the anecdotal literature (Faulkner, 1980; Minirth et al., 1993; Robbins, 1980; Weese, 1991), in quantitative studies, (Blackmon, 1984; Byrd, 1988; Daniel & Rogers, 1981; Moore, 1984) and in qualitative investigations (Bricker & Fleischer, 1993). While some specific expectations may be idiosyncratic to this study (e.g., expectations to be a great evangelist, see miracles performed), this theme was predominant in previous research on clergy stress.

The stress incurred from dealing with congregation politics (cluster #2) was also recognized in earlier investigations (Gleason, 1977; Robbins, 1980), but not extensively so. Specifically, the stress involved with helping people deal with change seems unaddressed in previous studies. Some mention of denominational/organization stress (cluster #6) was also evident in the clergy literature. Anecdotal studies of clergy suggested that perceptions of denominational governance remain mostly unchanged as clergy still complain about the rigidness, authoritarianism, and lack of connection between clergy and their denominational superiors (Gilbert, 1987; Morris & Blanton, 1994). This theme was also introduced in this study as was the stress incurred from a lack of socio-professional support system (Browning, 1981; Paul, 1981). It appears, however, that there was little, if any, discussion in the literature of how changes in societal views of clergy resulted in stress for clergy. This was identified as a vocational stressor in this investigation.

Of all nine clusters, the stressor statements found in the next two clusters were the most extensively studied in the literature. The theme of overwhelming demands (cluster #3) has been investigated using such terms as role demand, role overload, role stress, role strain, role conflict and role ambiguity (Gleason, 1997; London & Allen, 1985; Marsh, 1986; Minirth et al., 1993; Morris & Blanton, 1994; Orthner, 1986; Payne, 1990; Rayburn, Richmond, Rogers, & Maloney, 1984; Rayburn, Richmond, Rogers, 1988; Richardson, 1984). Family pressures (cluster #4) that clergy experience have been thoroughly documented as well (Figley & McCubbin, 1983; Grauf-Grounds, 1989; Lee, 1987; Lee & Balswick, 1989; London & Allen, 1986; London, Smith, Stowell, & Strauss, 1987; Marciano, 1990; Mickey & Ashmore, 1991; Orthner, 1986; Ostrander, Henry, & Fournier, 1994; Overstreet & Duncan, 1991). Recently, Larson and Goltz (1994) have addressed the clergy family issue within the Canadian context.

The remainder of the themes described in this study, however, have received much less attention. It appears that the theme of personal expectations (cluster #5) had been only indirectly studied. Previous investigations have focused on such areas as feelings of inadequacy (Ellison & Mattila, 1983), guilt (McBurney, 1977; Powell, 1980, Rickner & Tan, 1994), poor self-concept (Jackson, 1983), and perfectionistic tendencies (McBurney, 1986; Mebane & Ridley, 1988). Much of this past research has centered on pathological traits found in clergy and has not addressed the stress incurred by clergy who are striving to meet typical self-imposed vocational goals.

The next two clusters, decreasing commitment (cluster #7) and volunteer problems (cluster #8) have received selective investigation. Most attention has been focused on the stress incurred from a lack of consistent giving and the resulting financial constraints in the church (Larson & Goltz, 1994; Morris & Blanton, 1994; Weese, 1991). Church member migration is identified as a stressor in London and Wiseman's (1993) study and Gross (1989) found that lack of congregational assistance was associated with burnout. The remainder of statements in these clusters seem not to have been addressed. It appears that, for the most part, stressor statements introduced in this study such as lack of commitment, resistance to change, lack of corporate vision, and various problems in recruiting volunteers, remain underrepresented in the clergy stress literature.

This situation also existed for the powerlessness theme (cluster #9). The stress incurred from feeling like a figurehead, having little decision making power, and feeling ineffective in persuading people, have not been specifically covered in previous formulations. This cluster was an important one since the concept map was interpreted to suggest that the powerlessness theme was central to the rest of the themes that surrounded it. It seemed related to both the job-specific stress dimension (right side of the map) and the job-related stress dimension (left side of the map).

Survey Data

A clergy stress survey was developed utilizing the 91 statements generated in Phase One of the study in order to address the third research question. The goal was to determine the incidence levels of clergy stress in a larger sample of clergy and to investigate whether these levels differed based on gender, tenure, income, denominational family, size of congregation, and job satisfaction. Data were obtained from the 100 randomly selected clergy respondents.

Results indicated that, in general, most clergy were generally satisfied with their vocation and, on average, were not experiencing significant levels of stress in a large number of areas. In response to the job satisfaction questionnaire, only 4 clergy reported being dissatisfied with their vocation while 78 indicated that they were satisfied. Also, the grand mean for all 91 stressors statements was 2.64 on a 5 point Likert scale with 72 statements having an average rating below the scale mid-point of 3.00. In fact, only 19 statements had an item average above 3.00 reflecting that stress was experienced in this area "a fair amount" or "a great deal."

In addition, there was not a great deal of variance between clusters in the level of stress reported. The mean for each cluster was between 2.00 and 3.00 with cluster 6 (Denominational/Organizational Stress) received the lowest average rating of 2.14 and cluster 8 (Volunteer Problems) gained the highest rating of 2.95. While not drastically different, most stress, on average, was experienced as a result of working with volunteers and the least amount was experienced dealing with denominational/organizational issues.

This finding lends some support to previous research which suggested that clergy do not experience significantly different levels of vocational stress compared to the normative population (Fichter, 1984; Jackson, 1983; Rayburn, Richmond, & Rogers, 1983; 1988). These studies contrast with the vast majority of the clergy stress literature which purported that clergy experienced significantly different sources and increased levels of stress (Blackmon, 1984; Byrd, 1988; Daniel & Rogers, 1981; Ellison & Mattila, 1983; Harbaugh & Rogers, 1984; Jerden, 1980, Oswald, 1982a; Payne, 1990; Rediger, 1982; Sandord, 1982; Warner & Carter, 1984; Whittemore, 1991; Willimon, 1989; Wolstencroft, 1989). Recent research has not resolved Malony's (1988) earlier observation that while there appeared to be wide agreement that the clergy vocation was stressful, there was limited empirical evidence for this assumption.

That most clergy in this study reported they were generally satisfied with their occupation and, as a group, were not experiencing a high level of stress in most areas could be interpreted a number of ways. An obvious explanation is that clergy have developed effective coping strategies to deal with the stressors and that positive aspects of the vocation exceeded the negative aspects. A second possible explanation comes from literature identifying the potential for clergy to relabel stress based on their own psychospiritual orientation. Prepsky and Knowles (1993) found that Christian educators had few effective coping strategies to deal with the stressors they faced and the most common strategy reported was the "spiritualization of stress" (p. 110). This represented a rationalization and denial of stress in a process of cognitive reframing where all aspects of the job are labeled in terms which reflect religious beliefs (e.g., difficult situations are "opportunities to serve God" and "opportunities to be taught spiritual lessons by God"). The authors found that this strategy often intensified the experience of stress since reframing stress in spiritual terms often lead to the addition of responsibilities and pressures resulting in a cycle of stress that ended in burnout. They concluded that when cognitive restructuring adjusted a person's perception of stress without altering that which was promoting the stress, the strategy was dysfunctional. Since it has been demonstrated that some religious professionals utilize this strategy, therapeutic interventions and educational programs designed for clergy to cope with vocational stress should investigate this possibility.

While clergy generally reported that they were satisfied with their vocation and were not experiencing significant levels of stress, clear stressors were identified in 19 areas. Five of the top 19 stressors (those with an average rating above 3.00) originated from cluster 3 (Overwhelming Demands). It appeared that maintaining a busy schedule and attempting to juggle multiple projects and demands resulted in the greatest amount of stress for clergy. Cluster 8 (Volunteer Problems) contained 4 of the top stressors while clusters 7 (Decreasing Commitment) and 9 (Powerlessness) contained 3 each. The majority of the top ranked stressors came from the job-specific stress dimension signifying that clergy were most likely to experience stress arising from on-site requirements of the job. As noted earlier, most of the previous literature has focused on the topic of the overwhelming demands that clergy face and much less has been written on the themes of volunteer problems, decreasing commitment, and feelings of powerlessness.

While the average for most items was below the scale mid-point score of 3.00, an analysis of the number of stressors experienced by individual clergy introduced a different interpretation. Based on the number of additional areas of stress that respondents considered not to be covered in the survey, it appeared that the domain of potential stressors was larger than originally considered. This suggested that, from a clinical perspective, clergy have the potential to experience stress from a wide variety of different areas. The heterogeneous nature of the potential sources of vocational stress had several implications. A large amount of these situations appeared to be church specific and clergy seemed not to have developed adequate skills to deal with the idiosyncratic stressors of a particular situation. Not only are present coping strategies inadequate, but due to the unique nature of the stressors, they may not be able to gain the needed understanding and support from colleagues as a result. Non support from colleagues was a stressor identified in this study and this finding was consistent with literature recognizing that clergy often suffered from insufficient socio-professional supports (Browning, 1981; Oswald, 1982b; Paul, 1981) as well as feelings of loneliness (Houts, 1977; Johnson, 1980; Warner & Carter, 1984).

Furthermore, it was apparent that the average clergy person endorsed about 25% of the items (23 areas) as being stressful "a fair amount" or "a great deal." From a clinical perspective, this was significant. If, theoretically, a great deal of stress in one area is sufficient to cause major emotional distress and even thoughts of changing employment, then experienced stress in 23 areas would be considered a matter of clinical concern. Previous theoretical formulations give support to this concern. Holmes and Rahe (1967) based their *Social Readjustment Rating Scale* on the premise that experienced stress had an additive quality, the greater the number of stressors experienced the greater the potential deleterious effects. Furthermore, Lazarus (1991) contended that sources of stress and responses to stress were always individual, based on personal appraisals and evaluations. Lazarus and his colleagues have demonstrated that the way people evaluate what is happening with respect to their well-being, and the way they cope with it, influenced not only whether or not psychological stress would result, but the intensity of the stress as well (Lazarus & Folkman, 1984, 1987). If clergy are perceiving a marked amount of stress in 23 areas, they may be perceiving stress from sufficient areas to cause concern.

In addition, a smaller group of clergy were evidently experiencing a significant number of stressors. About 10% of the clergy indicated that they experienced "a great deal" of stress in about 28 areas on average. This group is at highest risk for physical and emotional dysfunction and employee turnover as demonstrated by the general occupational stress literature (Beehr & Newman, 1978; Ganster & Schaubroeck, 1991; Hendrix, Steel, Leap, & Summers, 1991; House, 1974; Matteson & Ivancevich, 1987; Pines, 1993; Repetti, 1993; Spiedelberger & Reheiser, 1994). It seems that this group who are experiencing a great deal of stress in many areas could benefit from further assessment and possible professional support. These results also lend support for the need for interventions that involve education about stress management and reduction.

This study also demonstrated that there were some differences in the way that various groups responded to the clergy stressor statements. However, the results needed to be interpreted with caution due to the small sample sizes in some groups and since some differences between groups would be expected by chance alone. With this caution in mind, the following group differences in stress statements were observed.

Females experienced a statistically more significant degree of stress than males on 10 statements. These areas were scattered throughout the clusters and appeared to have no common theme. Cluster 3 (Overwhelming Demands) contained the most statements and dealing with constant interruptions and being overwhelmed by needs in peoples' lives were more stressful for female clergy. The other significantly more stressful areas included: the handling of minor squabbles and differences; the lack of consistent giving; being a change agent; feeling lonely because so few people in the church want to be involved in ministry; a church context where you have to be everything to everyone; balancing worship styles and needs; being true to Biblical principles which conflict with popular beliefs; and making decisions that involved controversy. Men experienced more stress in two areas: performance issues and being alienated from their denominational head office. However, these results were moderated by the fact that while gender differences were observed, in some cases both groups did not consider the area to be very stressful overall.

These result provided some support for the literature that women experienced more vocational stress than men (Hendrix, Spencer, & Gibson; Nelson & Quick, 1985; Rayburn, Richmond, & Rogers, 1982; 1993; Rogers, 1991). However, the cited areas in the literature that have been found to be more difficult for women were not among the significant stressors in this study (e.g., collegial alienation, lower salaries, career blocks, discrimination and stereotyping, interfacing between marriage and work, etc.). While statements regarding sexism were not contained in the questionnaire, only one statement regarding sexism was listed as an additional stressor by female clergy who participated in the survey. It seems that the implication of this finding bears further investigation before conclusions can be drawn.

This study provided some support for the previous research finding that clergy employed for less time experienced more stress than longer tenured clergy (Browning, 1981; Jud, Mills, & Burch, 1970; Harbaugh & Rogers, 1984; London & Allen, 1986; Taylor, 1985; Warner & Carter, 1984; Woltenscroft, 1989). It appeared that handling political problems, performance issues, overwhelming demands and personal expectations were more stressful for clergy employed less than 5 years. Clergy employed for more than 6 years were more likely to feel like a failure as they were unable to be the parent that they preached about due to time restraints and in not receiving support from colleagues in the ministry of their own denomination. A possible explanation for this finding is that clergy who have been employed for a longer time have developed coping techniques to prevent or reduce emotional exhaustion due to job stress (Warner & Carter, 1984).

While clergy with salaries below the Canadian average reported more stressors than clergy above the national average, only one statement was related to personal income. The other areas of increased stress were general in focus (overwhelming demands, congregation expectations, congregation politics, etc.) and seemed more related to being employed in a church with a small congregation rather than to receiving a reduced salary.

While previous investigations have indicated that inadequate income was a problem for clergy (Goetz, 1992; Mace & Mace, 1980; Orthner, 1986), in this study most clergy indicated that they were generally satisfied with the remuneration package they were receiving. A total of 74% indicated that they were "moderately satisfied" or "very satisfied" with their total reimbursement package and only 5% were "very dissatisfied." The sample average remuneration package was $43,974 which suggested that churches may be addressing the financial needs of clergy more adequately now than they had in the past.

Group differences based on family were inconclusive. Each denominational family had significantly more stress in 4 areas and only a few areas appeared to be related to issues specific to the denominational family. For example, Mainline Protestant clergy experienced more stress from dealing with the choir while Conservative Protestant clergy perceived more stress from being expected to perform miracles after each service and from poor attendance in evening services. Also, while group differences were found on 8 statements, neither group considered these areas to be stressful overall. This suggested that these results had statistical significance but not much practical significance.

Clergy with large congregations (over 300) reported more stress in dealing with a busy schedule while clergy with smaller churches (under 300) perceived more stress due to tight finances, transience in people, and a lack of team ministry. While the number of differences were small in number, and need to be interpreted with caution, they do present some support to the premise that different churches have specific stressors that related directly to the size of the membership (Macdonald, 1980; Orthner, 1986; Taylor, 1984; Weese, 1991).

The greatest number of group differences in stress statements were observed between clergy who were satisfied with their vocation compared to those who were dissatisfied. While these results need to be interpreted with caution due to the small sample of unsatisfied clergy, the number of differences warranted comment since it has been demonstrated that among clergy, perception of job stress is the number one determinant of employment satisfaction (Hill, Baille, & Walters, 1991).

In general, it appeared that this unsatisfied group was experiencing significant levels of stress in these areas. The majority of the unsatisfied groups' mean stress ratings were above 4.00 indicating that they perceived more than "a fair amount" of stress. The levels given by this unsatisfied group had the highest average of any group studied. In relation to group differences, over half of the statements that were more stressful for unsatisfied clergy were located in clusters 7 (Decreasing Commitment) and 9 (Powerlessness). Other stressful areas included dealing with unrealistic congregation expectations, a full schedule, and congregation politics. Both the number of significant statements observed and the high level of stress reported by unsatisfied clergy in this study, gave some support to the literature which has identified a link between vocational stress and job satisfaction (Derogatis & Coons, 1993; Holt, 1993; Jex & Gudanowski, 1992; Margolis, Kroes, & Quinn, 1974).

Finally, while some refinement is needed, a corollary benefit of this study was the development of a survey instrument that could be utilized in other settings. The survey could be administered by clinicians to identify the stressors experienced by clergy and ascertain the degree to which they are experienced. This information could be helpful in identifying potential at risk candidates for burnout. Also, once the most stressful areas (or clusters) have been identified, interventions could be specifically tailored to address these concerns. As a result, the development of a treatment plan and ongoing assessment of progress would be facilitated. The survey could also be used as an outcome measure to determine the efficacy of stress management programs for clergy.

Conclusion

The goals of this investigation were to identify the areas of stress perceived by members of the clergy, to determine whether these areas reflected underlying themes, to investigate the incidence of these perceptions among clergy, and to determine if these perceptions differed on various variables. As a result of this study, a set of 91 stressors areas have been identified based on the experience of active clergy. The development and interpretation of a concept map created from these stressor statements indicated some themes previously cited in the clergy stress literature as well as other concepts that were largely unrepresented. The concepts defined in this investigation appeared to identify to a central powerlessness cluster surrounded by a job-specific stress dimension and a job-related stress dimension.

The survey data suggested that clergy were not unified in their agreement about stressfulness of various aspects of their vocation. As a group, they reported being largely satisfied with their vocations, with their remuneration packages, and they listed relatively few areas that caused them significant levels of stress. As individuals, however, stress was perceived by clergy in a wide variety of areas and in sufficient number to warrant concern. There appeared to be a smaller proportion of clergy who were especially at risk to experience the deleterious effects of excessive stress. Clergy who were female, less tenured, lower salaried, and unsatisfied with their vocation, were statistically more likely to experience stress in a greater number of areas.

Limitations of the Study

Since the purpose of this study was exploratory in nature, the findings are preliminary and any interpretations must be done with the following limitations in mind. This study focused on the stressors experienced by clergy but did not investigate the areas of their vocation that clergy find fulfilling and satisfying. Therefore, it does not purport to discuss the entire domain of the clergy vocational experience. Furthermore, the participants in Phase Three (Clergy Stress Survey) identified 18 additional areas of stress that were not covered in the survey and not included in the concept mapping process. This demonstrated that the list of stressors compiled in this study must not be understood to be reflective of the entire clergy vocational stress domain. As well, only male clergy responsed to the statement generation questionnaire and, as a result, some important statements relative to the experience of vocational stress for women may have been excluded.

While the sample of clergy that responded to the incidence survey approximated the clergy population in Canada, the generalizability of the findings must be carefully evaluated. Catholic clergy were delimited and most respondents were male (93%), married (86%), senior pastors/ministers/priests (88%), and serving in churches of less than 300 attendees (74%). As a result, the application of these findings to other populations must be done with caution.

Future Research

The findings of this study have implications for future research. Additional studies are indicated to validate the results of this investigation and to explore their reliability with different groups of clergy. As well, a similar study to investigate the areas of vocational stress by members of the clergy in other countries is warranted.

Further research is needed to understand the coping strategies employed by clergy and to investigate whether there is a relationship between perceived coping abilities and perceived stressors. Furthermore, since this study indicated that clergy were generally satisfied with their vocation, it would be interesting to study any underlying themes that describe the positive aspects of the clergy vocation.

In reference to the concept mapping phase of the study, further extensive statement generation could occur in order to develop a comprehensive listing of clergy stressors. An important part of this process could involve the development of a concept map describing the perception of vocational stress as experienced by female clergy. A comparison between male and female clergy is needed to further the understanding of potential gender differences in the perception of clergy vocational stress. A possible further area of study could involve the investigation of the perception of vocational stress from the perspective of clergy spouses.

Once a comprehensive list of clergy stressors has been established, it may be helpful to develop this listing into a psychometrically sound instrument that could be used to assess and monitor levels of clergy vocational stress. This might be helpful in identifying those clergy at risk for burnout and to facilitate the therapeutic intervention process. The repeated administration of this survey could also allow for an monitoring of changes in stress levels over time. In addition, a process of extensive statistical analysis could further investigate group differences on the variables covered in this study as well as additional ones such as marital status, geographical location, personality traits, and educational training.

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APPENDIX A

Cover Letter to Research Participants--Phase One

Dear Fellow Clergy:

A study is being carried out at the University of Alberta to develop a better understanding of the areas of their vocation that clergy find most stressful. It is hoped that the results of this study will help in the development of better programs designed to assist clergy in the training and ongoing effectiveness in their vocation. As a result, your participation in this project would be greatly appreciated.

Your thoughts on your personal experience of clergy stress are very important to us. To participate in the study, please take a few minutes to answer the questions on the attached sheet. Then simply place the question sheet in the return envelope and drop it in the mail. Your decision to become involved in this research is completely voluntary. Please do NOT sign your name on the question sheet. Your answers will be completely confidential and only group results will be used. Return of the questionnaire will be viewed as consent to participate in the project and you can withdraw your participation at any time without prejudice.

A second part of this research project will be starting in about 4 weeks. It involves sorting the statements received in the question sheets into different groups. If you are interested in participating in this sorting task, please fill out the information on the Clergy Stressors form. Again, all information you give us will be kept strictly confidential.

Thank you for agreeing to take part in this study and for giving so generously of your time and effort. If you have any questions, please contact Wes Miller at 492-5118.

Sincerely,

Wes Miller, Th.M.
Ph.D. (Candidate)
Department of Educational Psychology
University of Alberta

Dr. Peter Calder, Ph.D. (Professor)
Department of Educational Psychology
University of Alberta

Enclosures

APPENDIX B

Demographic Information

1. ______ Male
______ Female

2. Age _____

3. What is your current marital status?

1 ____ Never married
2 ____ Married
3 ____ Separated
4 ____ Divorced
5 ____ Remarried
6 ____ Widowed
7 ____ Other, please specify:
____

4. What is your specific position in the church that you are now serving?

1 ____ Senior Pastor/Minister/Priest
2 ____ Associate Pastor/Minister/Priest
3 ____ Assistant Pastor/Minister/Priest
4 ____ Other - be specific:
____
____

5. Please indicate below your approximate total reimbursement package including your salary, housing allowance, car allowance, and any other allowances provided.

____

6. Please rate your level of satisfaction with your total reimbursement package by circling the appropriate number.

very dissatisfied	moderately dissatisfied	neutral	moderately satisfied	very satisfied
1	2	3	4	5

7. Total number of years in clergy vocation? _____Yrs.

8. Below are listed most of the larger denominations in Canada. Place a check mark beside the denomination in which you are now credentialed or associated.

1 ____ Anglican
2 ____ Lutheran
3 ____ Presbyterian
4 ____ United Church
5 ____ Baptist
6 ____ Mennonite
7 ____ Pentecostal
8 ____ Reformed Church
9 ____ Other, please specify:
____
____

9. What is the approximate average Sunday morning service attendance in your church? (members and regular attendees)

____

APPENDIX C

Clergy Stressors

We would like you to make as many one sentence statements about your experience of clergy vocational stressors as you can. For example, one might produce the following statements: (a) I feel that I'm expected to be perfect (b) I feel that the workload is overwhelming (c) Finances are a constant pressure, etc. Identify as many problems as you have experienced and please feel to make any comments or explanations on the back of the form.

List, in sentence form, the stressors that you personally experience in your role as clergy.

1. ____________________

2. ____________________

3. ____________________

4. ____________________

5. ____________________

6. ____________________

7. ____________________

(continue on the back of the sheet if necessary)

If you would be willing to participate in the sorting task, please fill in the following information. Detach and mail separately if desired.

NAME: ____________________

ADDRESS: ____________________

CITY/TOWN: ____________________

PROVINCE: __________ POSTAL CODE: __________

APPENDIX D

Clergy Stressors Master List

#	Responses	Subject
1	Dealing with total congregation expectations can initially be overwhelming for a new pastor like myself	1
2	"Too much to do and not enough time to do it" can lead to being tired or even frustrated	1
3	I found it wearisome to repeatedly handle what to me are minor squabbles/differences and to the congregation are of utmost importance and significance	1
4	Dealing with denominational decisions on the local level when persons are opposed locally is difficult	1
5	Failure to experience oneness of congregation is trying	1
6	Power plays by members of congregation can wear one down	1
7	Tight finances in church and home create tensions not the most conducive to ministry	1
8	I feel the stress of solving political problems within the congregation bears fairly heavily	2
9	Being on display 24 hours a day	2
10	Expectations on family by church	2
11	Weekly presentations produce a weekly dose of anxiety	2
12	Counselling load--walking through other's emotional hurts at times can be overwhelming	2
13	Congregational expectations are high and constant	3
14	Deadlines for sermons, studies, meetings, etc. are a constant source of stress	3
15	Resistance to change in methodology provides a constant stress	3
16	Emergencies cause stress in keeping up with recurring services expected	3
17	Lack of a corporate vision provides stress for progressive ministry	3
18	Lack of adequate volunteers creates stress in running certain ministries	3
19	Lack of consistent giving creates stress in funding ministries	3
20	Being a change agent is difficult but necessary	4
21	Trying to manage multiple objectives, projects, and deadlines	4
22	Being confronted with an overwhelming number of people problems and trying to fix them all personally	4
23	Raising funds for the ministries of the church	4
24	Recruiting volunteers and keeping them in place	4
25	Being expected to not only preach a good sermon every service but see miracles performed after every message	4
26	To encourage and then evaluate if people are actually praying and reading their Bible and sharing their faith on a regular basis	4
27	Trying to give family (wife and children) time and energy	5
28	Feeling inadequate in areas of counselling, expectations of those I'm counselling	5
29	Wanting parts of my life to be private when it is so public	5

#	Responses	Subject
30	In my position (administrator) having to deal with difficult staff members	5
31	I feel somewhat hypocritical because often my spiritual life seems dry and barren	6
32	I feel lonely because so few people in the church want to be involved in ministry	6
33	I am frustrated by members who don't live up to their promised involvement commitments	6
34	I feel pressured by visitation expectations	6
35	I feel frustrated by a lack of personal skills in areas such as leadership and training	6
36	I feel pressured by clergy of larger growing congregations	6
37	I feel like I'm a failure as I am unable to be the father I preach about due to time restraints	7
38	I feel pressured by myself and compelled by the word of God to "perform" at my best Sunday after Sunday (the relentless return of the Sabbath)	7
39	I often feel pressure from myself to be creative every week and wonder how deep is the well	7
40	I feel frustrated that I am unable to do the visits that I would like and feel that I should	7
41	Conflict management between church members often crops up as a source of stress	8
42	Meeting expectations of members can be a source of stress	8
43	I sometimes feel stressed when I am torn between church activities and work and time with my family	8
44	I feel stressed when I am put into situations I am not prepared for	8
45	People expect me to visit them because they are lonely or bored	9
46	I'm to be a great evangelist	9
47	Counselling	9
48	The need for friends	9
49	I struggle to find sufficient study and sermon prep time	10
50	I struggle to find men who are willing to be trained to be leaders	10
51	Balancing vocational and family time is a constant issue	10
52	Managing a staff in a stressor	10
53	Dealing with interruptions, funerals, weddings is a problem when the schedule is already full	10
54	Dealing with 40-55 year old adults; motivating them, leading them, and attempting to teach them, is my biggest struggle	10
55	I feel a great deal of stress due to tight finances. It is always in the back of my mind--will we make it this month?	11
56	I feel the stress of a small church context where you have to be everything to everyone--or it feels that way	11
57	I feel some stress in working with my leadership team	11
58	I feel the stress of incredible transience in my people. We have about 30-40% turnover every year	11
59	I feel stress from my superiors who desire for my church to grow and be self-sustaining	11

#	Responses	Subject
60	Four of five women who thought they were charismatic and expected me to provide dynamic sermons of an evangelical nature	12
61	Parish finances and the limits they provided were stressful	12
62	Providing personnel for Sunday School sometimes was worrying	12
63	Vestry meetings were always stressful.	12
64	Annual meetings were stressful. No matter how one covered all the issues something unexpected was sure to arise. There were also times of valid criticism.	12
65	Changes were difficult for some people who could not move with the times	12
66	Choir at times provided vehicles for hostility	12
67	Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	13
68	Weakness in my fellow Christians and the Christian church and my own synodical fellowship	13
69	Lack of team ministry; too much to be done by one alone	13
70	Difficulties balancing family time and congregation time	13
71	The telephone	13
72	Difficulty in getting free time and vacation time	13
73	Harvest plentiful, workers few	13
74	Financial pressures--personal and congregational	14
75	Prioritizing the workload	14
76	Balancing between work, family, and personal time	14
77	Denominational conflict on issues	14
78	Personality struggles and power struggles among leadership in the congregation	14
79	Lack of close friendships and time to develop them	14
80	Decreasing commitment to the life and work of the church by the membership	14
81	Expectations for direct pastoral care are unrealistic	15
82	People are slow to recognize that we in North America live on one of the biggest mission fields in the world	15
83	Church and personal finances always seem to be in a crunch	15
84	Evening services are poorly attended but people vote on their ballot, not their feet, to keep them for nebulous reasons	15
85	Membership expectations are too low and there is too little accountability	15
86	"Impossibility thinking" people who react negatively to any new idea or vision	16
87	Gossip	16
88	People who see church as a closed club	16
89	I feel that I am more of a figurehead that a true leader	17
90	I have all of the responsibility but none of the decision making power	17
91	The only power I have is the power of persuasion and most people will not be persuaded	17
92	When things fail I get the blame for it, but I did not make the decisions that led to the failure	17
93	Church finances are a reoccurring problem	18

#	Responses	Subject
94	Balancing worship styles and needs i.e. charismatic vs. conservative	18
95	Being true to Biblical principles which conflict with popular beliefs	18
96	Maintaining spiritual disciplines--prayer particularly	18
97	I feel that there is a growing, general disrespect for the clergy	19
98	People are spiritually apathetic and refuse to be stirred by any exhortation or program	19
99	The traditions of the church, which I uphold, are despised by the "boomer" generation	19
100	I feel no support from my colleagues in the ministry of my own denomination	19
101	I feel totally alienated from the bureaucracy of my denomination's head office	19
102	Church finances are a constant pressure	20
103	Retirement finances are a concern	20
104	Dealing with unreasonable people and the problems that arise from this	20
105	I feel that I'm never finished	21
106	The unstated pressure that the congregation needs to grow numerically	21
107	I feel the pressure of people who expect me to do most of the ministry	21
108	I feel the criticism leveled against the church as criticism against me personally	21
109	I feel that congregations often do not understand the unique pressures that clergy and their families live with	22
110	I often feel quite lonely in the ministry because our work tends to disconnect us from our families, former friends, our past	22
111	Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	22
112	So much of the relational initiative is required to come from us, since we are the ones breaking into others' circles	22
113	The change of leadership each year, without much control over who you will work with is a constant stress and adjustment. Who else has to change their entire management team each year?	22
114	When a decision involving controversy needs to be made, I feel pressure from the many different voices and opinions around me	23
115	Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	23
116	I experience anxiety when trying to mediate and resolve conflict	23
117	Confronting people about sin in their lives is a pressure, especially when the local culture emphasizes tolerance	23
118	Sometimes the needs in people's lives and the community around us seems overwhelming	23
119	When trying new things in worship or tampering with traditions, I am nervous beforehand	23
120	I feel inadequate when facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	23
121	I find it hard to keep work and family separate	24

#	Responses	Subject
122	I never have enough time for anything	24
123	We are always short of money	24
124	Difficulty with expectations and a sense of disappointment at my performance	24
125	My computer is not large enough and my car is getting old	24
126	I have no one to talk to professionally	24
127	There are too many bells ringing at the same time here--ecclesial, economic, cultural, political	24
128	The community and the church is dying and I am seen as being to blame	24
129	My wife thinks that I don't spend enough time with my kids	24

APPENDIX E

Clergy Stressors Master List: Edit #1

#	Responses	Subject
1	Dealing with unrealistic congregation expectations	1
2	Too much to do and not enough time to do it	1
3	The repeated handling of minor squabbles/differences	1
4	Dealing with denominational decisions on the local level when persons are opposed locally	1
5	Failure to experience unity in congregation	1
6	Power plays by members of congregation	1
7	Tight finances in the church	1
7a	Tight finances in the home	1
8	Solving political problems within the congregation	2
9	Being on display 24 hours a day	2
10	Expectations on the family by the church	2
11	Weekly presentations	2
12	Counselling load	2
13	Congregational expectations are high and constant	3
14	Deadlines for sermons, studies, meetings, etc.	3
15	Resistance to change in methodology	3
16	Emergencies that require the provision of recurring services	3
17	Lack of a corporate vision	3
18	Lack of adequate volunteers	3
19	Lack of consistent giving	3
20	Being a change agent	4
21	Trying to manage multiple objectives, projects, and deadlines	4
22	Being confronted with an overwhelming number of people problems and trying to fix them all personally	4
23	Raising funds for the ministries of the church	4
24	Recruiting volunteers and keeping them in place	4
25	Being expected to preach a good sermon every service	4
25a	Being expected to see miracles performed after every message	4
26	Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	4
27	Trying to give family time and energy	5
28	Feeling inadequate in areas of counselling	5
29	Wanting parts of my life to be private when it is so public	5
30	Having to deal with difficult staff members	5
31	Feeling hypocritical because often my spiritual life seems dry and barren	6
32	Feeling lonely because so few people in the church want to be involved in ministry	6
33	Members who don't live up to their promised involvement commitments	6
34	Visitation expectations	6
35	Lack of personal skills in areas such as leadership and training	6
36	Feeling pressured by clergy of larger growing congregations	6

37	Feeling like a failure as I am unable to be the father I preach about due to time restraints	7
38	Pressure to "perform" at my best Sunday after Sunday	7
39	Pressure from myself to be creative every week	7
40	I feel frustrated that I am unable to do the visits that I would like and feel that I should	7
41	Conflict management between church members	8
42	Meeting expectations of members	8
43	Torn between church activities and work and time with my family	8
44	Being placed into situations I am not prepared for	8
45	People expect me to visit them because they are lonely or bored	9
46	Needing to be a great evangelist	9
47	Counselling	9
48	The need for friends	9
49	Finding sufficient study and sermon preparation time	10
50	Finding men who are willing to be trained to be leaders	10
51	Balancing vocational and family time is a constant issue	10
52	Managing a staff in a stressor	10
53	Dealing with interruptions, funerals, weddings, when the schedule is already full	10
54	Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	10
55	Tight finances.	11
56	A church context where you have to be everything to everyone	11
57	Working with my leadership team	11
58	Transience in my people.	11
59	Superiors who desire for my church to grow and be self-sustaining	11
60	Expectations to provide dynamic sermons of an evangelical nature	12
61	Parish finances and the limits they provided	12
62	Providing personnel for Sunday School	12
63	Vestry or Board meetings	12
64	Annual meetings	12
65	Changes are difficult for some people who cannot move with the times	12
66	The choir	12
67	Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	13
68	Weaknesses in the church and my own fellowship	13
69	Lack of team ministry--too much to be done by one alone	13
70	Difficulties balancing family time and congregation time	13
71	The telephone	13
72	Difficulty in getting free time and vacation time	13
73	Harvest plentiful, workers few	13
74	Financial pressures--personal and congregational	14
75	Prioritizing the workload	14
76	Balancing between work, family, and personal time	14
77	Denominational conflict on issues	14
78	Personality struggles and power struggles among leadership in the congregation	14

79	Lack of close friendships and time to develop them	14
80	Decreasing commitment to the life and work of the church by the membership	14
81	Unrealistic expectations for direct pastoral care	15
82	People are slow to recognize that we in North America live on one of the biggest mission fields in the world	15
83	Church and personal finances	15
84	Evening services are poorly attended but are expected to continue	15
85	Membership expectations are too low and there is too little accountability	15
86	"Impossibility thinking" people who react negatively to any new idea or vision	16
87	Gossip	16
88	People who see church as a closed club	16
89	Feeling that I am more of a figurehead that a true leader	17
90	Having all of the responsibility but none of the decision making power	17
91	The only power I have is the power of persuasion and most people will not be persuaded	17
92	Getting the blame for failure, even if I did not make the decisions that led to the failure	17
93	Church finances are a reoccurring problem	18
94	Balancing worship styles and needs	18
95	Being true to Biblical principles which conflict with popular beliefs	18
96	Maintaining spiritual disciplines--prayer particularly	18
97	There is a growing, general disrespect for the clergy	19
98	People are spiritually apathetic and refuse to be stirred by any exhortation or program	19
99	The traditions of the church are despised by the "boomer" generation	19
100	No support from my colleagues in the ministry of my own denomination	19
101	Alienated from the bureaucracy of my denomination's head office	19
102	Church finances are a constant pressure	20
103	Retirement finances are a concern	20
104	Dealing with unreasonable people and the problems that arise from this	20
105	Feeling that I'm never finished	21
106	The unstated pressure that the congregation needs to grow numerically	21
107	Pressure from people who expect me to do most of the ministry	21
108	Criticism leveled against the church is taken as personal criticism	21
109	Congregations often do not understand the unique pressures experienced clergy and their families	22
110	Feeling quite lonely in the ministry because our work tends to disconnect us from our families, former friends, our past	22
111	Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	22
112	The relational initiative is required to come from us, since we are the ones breaking into others' circles	22
113	The change of leadership each year, without much personal control	22

114	Making decisions that involve controversy	23
115	Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	23
116	Tying to mediate and resolve conflict	23
117	Confronting people about sin in their lives, especially when the local culture emphasizes tolerance	23
118	Being overwhelmed by the needs in people's lives and the community	23
119	Trying new things in worship or tampering with traditions	23
120	Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	23
121	Keeping work and family separate	24
122	Never having enough time for anything	24
123	We are always short of money	24
124	Difficulty with expectations and a sense of disappointment at my performance	24
126	No one to talk to professionally	24
127	There are too many bells ringing at the same time here--ecclesial, economic, cultural, political	24
128	Being blamed for the death of the community and the church	24
129	My wife thinks that I don't spend enough time with my kids	24

APPENDIX F

Clergy Stressors Master List: Edit #2

#	Final List of Responses	Subject
1	Dealing with unrealistic congregation expectations	1
2	Too much to do and not enough time to do it	1
3	The repeated handling of minor squabbles/differences	1
4	Dealing with denominational decisions on the local level when persons are opposed locally	1
5	Failure to experience unity in congregation	1
6	Power plays by members of congregation	1
7	Tight finances in the church	1
7a	Tight finances in the home	1
8	Solving political problems within the congregation	2
9	Being on display 24 hours a day	2
10	Expectations on the family by the church	2
12	Counselling load	2
14	Deadlines for sermons, studies, meetings, etc.	3
15	Resistance to change in methodology	3
16	Emergencies that require the provision of recurring services	3
17	Lack of a corporate vision	3
18	Lack of adequate volunteers	3
19	Lack of consistent giving	3
20	Being a change agent	4
21	Trying to manage multiple objectives, projects, and deadlines	4
22	Being confronted with an overwhelming number of people problems and trying to fix them all personally	4
23	Raising funds for the ministries of the church	4
24	Recruiting volunteers and keeping them in place	4
25	Being expected to preach a good sermon every service	4
25a	Being expected to see miracles performed after every message	4
26	Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	4
27	Trying to give family time and energy	5
28	Feeling inadequate in areas of counselling	5
29	Wanting parts of my life to be private when it is so public	5
30	Having to deal with difficult staff members	5
31	Feeling hypocritical because often my spiritual life seems dry and barren	6
32	Feeling lonely because so few people in the church want to be involved in ministry	6
34	Visitation expectations	6
35	Lack of personal skills in areas such as leadership and training	6
36	Feeling pressured by clergy of larger growing congregations	6
37	Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	7
39	Pressure from myself to be creative every week	7
44	Being placed into situations I am not prepared for	8

46	Needing to be a great evangelist	9
49	Finding sufficient study and sermon preparation time	10
50	Finding men who are willing to be trained to be leaders	10
53	Dealing with interruptions, funerals, weddings, when the schedule is already full	10
54	Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	10
56	A church context where you have to be everything to everyone	11
57	Working with my leadership team	11
58	Transience in my people	11
59	Superiors who desire for my church to grow and be self-sustaining	11
62	Providing personnel for Sunday School	12
63	Vestry or Board meetings	12
64	Annual meetings	12
65	Changes are difficult for some people who cannot move with the times	12
66	The choir	12
67	Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	13
68	Weaknesses in the church and my own fellowship	13
69	Lack of team ministry--too much to be done by one alone	13
71	The telephone	13
72	Difficulty in getting free time and vacation time	13
75	Prioritizing the workload	14
77	Denominational conflict on issues	14
76	Balancing between work, family, and personal time	14
80	Decreasing commitment to the life and work of the church by the membership	14
82	People are slow to recognize that we in North America live on one of the biggest mission fields in the world	15
84	Evening services are poorly attended but are expected to continue	15
85	Membership expectations are too low and there is too little accountability	15
86	"Impossibility thinking," people who react negatively to any new idea or vision	16
87	Gossip	16
88	People who see church as a closed club	16
89	Feeling that I am more of a figurehead that a true leader	17
90	Having all of the responsibility but none of the decision making power	17
91	The only power I have is the power of persuasion and most people will not be persuaded	17
92	Getting the blame for failure, even if I did not make the decisions that led to the failure	17
94	Balancing worship styles and needs	18
95	Being true to Biblical principles which conflict with popular beliefs	18
96	Maintaining spiritual disciplines--prayer particularly	18
97	There is a growing, general disrespect for the clergy	19

98	People are spiritually apathetic and refuse to be stirred by any exhortation or program	19
99	The traditions of the church are despised by the "boomer" generation	19
100	No support from my colleagues in the ministry of my own denomination	19
101	Alienated from the bureaucracy of my denomination's head office	19
103	Retirement finances are a concern	20
104	Dealing with unreasonable people and the problems that arise from this	20
106	The unstated pressure that the congregation needs to grow numerically	21
108	Criticism leveled against the church is taken as personal criticism	21
109	Congregations often do not understand the unique pressures experienced clergy and their families	22
111	Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	22
112	The relational initiative is required to come from us, since we are the ones breaking into others' circles	22
113	The change of leadership each year, without much personal control	22
114	Making decisions that involve controversy	23
115	Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	23
118	Being overwhelmed by the needs in people's lives and the community	23
120	Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	23

#	**Redundant Statements Removed**	**Statement Duplicated**
11	Weekly presentations	14
13	Congregational expectations are high and constant	1
33	Members who don't live up to their promised involvement commitments	24
38	Pressure to "perform" at my best Sunday after Sunday	25
40	I feel frustrated that I am unable to do the visits that I would like and feel that I should	34
41	Conflict management between church members	3
42	Meeting expectations of members	1
43	Torn between church activities and work and time with my family	27
45	People expect me to visit them because they are lonely or bored	34
47	Counselling	12
48	The need for friends	76
51	Balancing vocational and family time is a constant issue	27
52	Managing a staff in a stressor	30
55	Tight finances.	7
60	Expectations to provide dynamic sermons of an evangelical nature	25
61	Parish finances and the limits they provided	7
70	Difficulties balancing family time and congregation time	27
73	Harvest plentiful, workers few	18

74	Financial pressures--personal and congregational	7, 7a
78	Personality struggles and power struggles among leadership in the congregation	6
79	Lack of close friendships and time to develop them	48
81	Unrealistic expectations for direct pastoral care	34
83	Church and personal finances	7, 7a
93	Church finances are a reoccurring problem	7
102	Church finances are a constant pressure	7
105	Feeling that I'm never finished	2
107	Pressure from people who expect me to do most of the ministry	69
110	Feeling quite lonely in the ministry because our work tends to disconnect us from our families, former friends, our past	32, 48
116	Tying to mediate and resolve conflict	3
117	Confronting people about sin in their lives, especially when the local culture emphasizes tolerance	95
119	Trying new things in worship or tampering with traditions	20
121	Keeping work and family separate	27
122	Never have enough time for anything	2
123	We are always short of money	7, 7a
124	Difficulty with expectations and sense of disappointment at my performance	1
126	No one to talk to professionally	79, 100
127	There are too many bells ringing at the same time here--ecclesial, economic, cultural, political	2
128	Being blamed for the death of the community and the church	59, 106
129	My wife thinks that I don't spend enough time with my kids	27

Clergy Vocational Stressors Final Statement List

1. Dealing with unrealistic congregation expectations
2. Too much to do and not enough time to do it
3. The repeated handling of minor squabbles and differences
4. Dealing with denominational decisions on the local level when persons are opposed locally
5. Failure to experience unity in congregation
6. Power plays by members of congregation
7. Tight finances in the church
8. Tight finances in the home
9. Solving political problems within the congregation
10. Being on display 24 hours a day
11. Expectations on the family by the church
12. Counselling load
13. Deadlines for sermons, studies, meetings, etc.
14. Resistance to change in methodology
15. Emergencies that require the provision of recurring services
16. Lack of a corporate vision
17. Lack of adequate volunteers
18. Lack of consistent giving
19. Being a change agent

20. Trying to manage multiple objectives, projects, and deadlines
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally
22. Raising funds for the ministries of the church
23. Recruiting volunteers and keeping them in place
24. Being expected to preach a good sermon every service
25. Being expected to see miracles performed after every message
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis
27. Trying to give family time and energy
28. Feeling inadequate in areas of counselling
29. Wanting parts of my life to be private when it is so public
30. Having to deal with difficult staff members
31. Feeling hypocritical because often my spiritual life seems dry and barren
32. Feeling lonely because so few people in the church want to be involved in ministry
33. Visitation expectations
34. Lack of personal skills in areas such as leadership and training
35. Feeling pressured by clergy of larger growing congregations
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints
37. Pressure from myself to be creative every week
38. Being placed into situations I am not prepared for
39. Needing to be a great evangelist
40. Finding sufficient study and sermon preparation time
41. Finding men who are willing to be trained to be leaders
42. Dealing with interruptions, funerals, weddings, when the schedule is already full
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them
44. A church context where you have to be everything to everyone
45. Working with my leadership team
46. Transience in my people
47. Superiors who desire for my church to grow and be self-sustaining
48. Providing personnel for Sunday School
49. Vestry or Board meetings
50. Annual meetings
51. Changes are difficult for some people who cannot move with the times
52. The choir
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others
54. Weaknesses in the church and my own fellowship
55. Lack of team ministry--too much to be done by one alone
56. The telephone
57. Difficulty in getting free time and vacation time
58. Prioritizing the workload
59. Denominational conflict on issues
60. Balancing between work, family, and personal time
61. Decreasing commitment to the life and work of the church by the membership
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world
63. Evening services are poorly attended but are expected to continue

64. Membership expectations are too low and there is too little accountability
65. "Impossibility thinking," people who react negatively to any new idea or vision
66. Gossip
67. People who see church as a closed club
68. Feeling that I am more of a figurehead that a true leader
69. Having all of the responsibility but none of the decision making power
70. The only power I have is the power of persuasion and most people will not be persuaded
71. Getting the blame for failure, even if I did not make the decisions that led to the failure
72. Balancing worship styles and needs
73. Being true to Biblical principles which conflict with popular beliefs
74. Maintaining spiritual disciplines--prayer particularly
75. There is a growing, general disrespect for the clergy
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program
77. The traditions of the church are despised by the "boomer" generation
78. No support from my colleagues in the ministry of my own denomination
79. Alienated from the bureaucracy of my denomination's head office
80. Retirement finances are a concern
81. Dealing with unreasonable people and the problems that arise from this
82. The unstated pressure that the congregation needs to grow numerically
83. Criticism leveled against the church is taken as personal criticism
84. Congregations often do not understand the unique pressures experienced clergy and their families
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles
87. The change of leadership each year, without much personal control
88. Making decisions that involve controversy
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution
90. Being overwhelmed by the needs in people's lives and the community
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family

APPENDIX G

Cover Letter to Sorting Participants--Phase Two

Dear Fellow Clergy

As you are aware, a study is being carried out at the University of Alberta to develop a better understanding of the areas of their vocation that clergy find most stressful. It is hoped that the results of this study will help in the development of better programs designed to assist clergy in the training and ongoing effectiveness in their vocation.

As you may remember, Phase One of this study involved collecting statements from clergy about their experience of clergy stress. Each clergy's statements were then pooled together to form a master list of answers. We are now starting Phase Two of the study. It involves sorting the statements collected from clergy into groups to develop themes about the experience of clergy stress.

If you are still willing to help with this project, please take a few minutes to complete the task described on the reverse side of this page. Then simply place the materials in the return envelope and drop it in the mail. Your decision to become involved in this research is completely voluntary. Please do NOT sign your name. Your answers will be completely confidential and only group results will be used. Return of the sorting cards will be viewed as consent to participate in the project and you can withdraw your participation at any time.

Thank you for agreeing to take part in this study and for giving so generously of your time and effort. If you have any questions, please contact Wes Miller at 492-5118.

Sincerely,

Wes Miller, Ph.D. (Candidate)
Department of Educational Psychology
University of Alberta

Peter Calder, Ph.D. (Professor)
Department of Educational Psychology
University of Alberta

Enclosures

APPENDIX H

The Experience of Clergy Stress Sorting Instructions

Enclosed is a set of cards. Each card contains a written statement clergy have made about their experience of stress in their vocation as clergy.

Please sort these statements into groups which you feel contain a common theme. You can sort the statements into as many groups as you wish. Statements can be kept separate if you don't think they fit into any group, but each statement can be placed in one pile only. All statements cannot be put in the same pile (making one total group) nor can every single statement be placed in a separate pile. You can put a name to each group if you wish, but it is not required. The following example shows several statements which have been grouped together along with the theme or topic of the group.

Example

Statements:	1. I am a good person 2. I always do my best 3. I do many things well	Theme:	Positive view of self

After you have sorted the statements into groups

-Staple each separate group together
-Place all the groups, plus any loose statements that do not fit into a group, into the enclosed envelope
-Fill out the demographic information following these instructions and place it in the envelope. PLEASE NOTE THAT YOUR NAME IS NOT REQUIRED
-Drop the envelope into the mail. No postage is needed.

Thanks again for you help.

Demographic Information

1. ______ Male
______ Female

2. Age _____

3. What is your current marital status?

1 ____ Never married
2 ____ Married
3 ____ Separated
4 ____ Divorced
5 ____ Remarried
6 ____ Widowed
7 ____ Other, please specify:
____

4. What is your specific position in the church that you are now serving?

1 ____ Senior Pastor/Minister/Priest
2 ____ Associate Pastor/Minister/Priest
3 ____ Assistant Pastor/Minister/Priest
4 ____ Other - be specific:
____
____

5. Please indicate below your approximate total reimbursement package including your salary, housing allowance, car allowance, and any other allowances provided.

____

6. Please rate your level of satisfaction with your total reimbursement package by circling the appropriate number.

very dissatisfied	moderately dissatisfied	neutral	moderately satisfied	very satisfied
1	2	3	4	5

7. Total number of years in clergy vocation? ____Yrs.

8. Below are listed most of the larger denominations in Canada. Place a check mark beside the denomination in which you are now credentialed or associated.

1 ____ Anglican
2 ____ Lutheran
3 ____ Presbyterian
4 ____ United Church
5 ____ Baptist
6 ____ Mennonite
7 ____ Pentecostal
8 ____ Reformed Church
9 ____ Other, please specify:
____
____

9. What is the approximate average Sunday morning service attendance in your church? (members and regular attendees)

____

APPENDIX I

Cover Letter to Research Participants--Phase Three

Dear Fellow Clergy

A study is being carried out at the University of Alberta to develop a better understanding of the areas of their vocation that clergy find most stressful. It is hoped that the results of this study will help in the development of better programs designed to assist clergy in the training and ongoing effectiveness in their vocation. As a result, your participation in this project would be greatly appreciated.

Part One of this study involved asking clergy to write down statements that described their experience of stress in their role as clergy. Each person's statements were then pooled with the statements from many other clergy. We are asking you to read through these statements and rate the extent each one affects you in your clergy experience.

If you are willing to help with this project, please take a few minutes to complete the enclosed questionnaire. Then simply place the materials in the return envelope and drop it in the mail. Your decision to become involved in this research is completely voluntary. Please do NOT sign your name. Your answers will be completely confidential and only group results will be used. Return of the questionnaire will be viewed as consent to participate in the project and you can withdraw your participation at any time.

Thank you for agreeing to take part in this study and for giving so generously of your time and effort. If you have any questions, please contact Wes Miller at 403-492-5118.

Sincerely,

Wes Miller, Ph.D. (Candidate)
Department of Educational Psychology
University of Alberta

Peter Calder, Ph.D. (Professor)
Department of Educational Psychology
University of Alberta

Enclosures

APPENDIX J

The Experience of Clergy Stress Survey
Clergy Stress Survey - Part 1

Directions:

This part of the questionnaire is designed to provide general information. Please read each question carefully and mark an X beside the proper category or clearly print your answer.

1. ______ Male
______ Female

2. Age ______

3. What is your current marital status?

1 ____ Never married
2 ____ Married
3 ____ Separated
4 ____ Divorced
5 ____ Remarried
6 ____ Widowed
7 ____ Other, please specify:
____

4. What is your specific position in the church that you are now serving?

1 ____ Senior Pastor/Minister/Priest
2 ____ Associate Pastor/Minister/Priest
3 ____ Assistant Pastor/Minister/Priest
4 ____ Other - be specific:
____
____

5. Please indicate below your approximate total reimbursement package including your salary, housing allowance, car allowance, and any other allowances provided.

____

6. Please rate your level of satisfaction with your total reimbursement package by circling the appropriate number.

very dissatisfied	moderately dissatisfied	neutral	moderately satisfied	very satisfied
1	2	3	4	5

7. Total number of years in clergy vocation? ____Yrs.

8. Below are listed most of the larger denominations in Canada. Place a check mark beside the denomination in which you are now credentialed or associated.

1 ____ Anglican
2 ____ Lutheran
3 ____ Presbyterian
4 ____ United Church
5 ____ Baptist
6 ____ Mennonite
7 ____ Pentecostal
8 ____ Reformed Church
9 ____ Other, please specify:
____
____

9. What is the approximate average Sunday morning service attendance in your church? (members and regular attendees)

____

Clergy Stress Survey - Part 2

Directions:

This section will ask information about how satisfied you are with your vocation as clergy. Below are five statements with which you may agree or disagree. Using the scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

1 = Strongly disagree
2 = Disagree
3 = Slightly disagree
4 = Neither agree nor disagree
5 = Slightly agree
6 = Agree
7 = Strongly agree

______ 1. In most ways, my job as clergy is close to my ideal occupation.

______ 2. The conditions of my clergy vocation are excellent.

______ 3. I am satisfied with my clergy vocation.

______ 4. So far I have received the important things I want from a career.

______ 5. If I could live my life over, I would not change my choice of career.

Clergy Stress Survey - Part 3

Directions:

Following these instructions is a list of statements which clergy have been found to make about their experience of clergy vocational stress.

Look at each statement and rate to what degree this effects you in your clergy role. Please rate each of the following statements (by circling the appropriate number) as to how much you presently experience the stressor mentioned in the statement. Rate each one from a 1 (not at all) to a 5 (a great deal) using the following scale.

not at all	a little bit	a medium amount	a fair amount	a great deal
1	2	3	4	5

EXAMPLE

Statement	Present Stressor				
	not at all				a great deal
1. I have bad headaches.	1	2	3	[✓ 4]	5

This response indicates that you experience headaches a fair amount.

Statement	Present Stressor				
	not at all				a great deal
1. Dealing with unrealistic congregation expectations	1	2	3	4	5
2. Too much to do and not enough time to do it	1	2	3	4	5
3. The repeated handling of minor squabbles and differences	1	2	3	4	5
4. Dealing with denominational decisions on the local level when persons are opposed locally	1	2	3	4	5
5. Failure to experience unity in congregation	1	2	3	4	5
6. Power plays by members of congregation	1	2	3	4	5
7. Tight finances in the church	1	2	3	4	5
8. Tight finances in the home	1	2	3	4	5
9. Solving political problems within the congregation	1	2	3	4	5
10. Being on display 24 hours a day	1	2	3	4	5
11. Expectations on the family by the church	1	2	3	4	5
12. Counselling load	1	2	3	4	5
13. Deadlines for sermons, studies, meetings, etc.	1	2	3	4	5
14. Resistance to change in methodology	1	2	3	4	5
15. Emergencies that require the provision of recurring services	1	2	3	4	5
16. Lack of a corporate vision	1	2	3	4	5
17. Lack of adequate volunteers	1	2	3	4	5
18. Lack of consistent giving	1	2	3	4	5
19. Being a change agent	1	2	3	4	5
20. Trying to manage multiple objectives, projects, and deadlines	1	2	3	4	5
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	1	2	3	4	5
22. Raising funds for the ministries of the church	1	2	3	4	5
23. Recruiting volunteers and keeping them in place	1	2	3	4	5
24. Being expected to preach a good sermon every service	1	2	3	4	5
25. Being expected to see miracles performed after every message	1	2	3	4	5
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	1	2	3	4	5
27. Trying to give family time and energy	1	2	3	4	5
28. Feeling inadequate in areas of counselling	1	2	3	4	5

Statement	Present Stressor				
	not at all				a great deal
29. Wanting parts of my life to be private when it is so public	1	2	3	4	5
30. Having to deal with difficult staff members	1	2	3	4	5
31. Feeling hypocritical because often my spiritual life seems dry and barren	1	2	3	4	5
32. Feeling lonely because so few people in the church want to be involved in ministry	1	2	3	4	5
33. Visitation expectations	1	2	3	4	5
34. Lack of personal skills in areas such as leadership and training	1	2	3	4	5
35. Feeling pressured by clergy of larger growing congregations	1	2	3	4	5
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	1	2	3	4	5
37. Pressure from myself to be creative every week	1	2	3	4	5
38. Being placed into situations I am not prepared for	1	2	3	4	5
39. Needing to be a great evangelist	1	2	3	4	5
40. Finding sufficient study and sermon preparation time	1	2	3	4	5
41. Finding men who are willing to be trained to be leaders	1	2	3	4	5
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	1	2	3	4	5
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	1	2	3	4	5
44. A church context where you have to be everything to everyone	1	2	3	4	5
45. Working with my leadership team	1	2	3	4	5
46. Transience in my people	1	2	3	4	5
47. Superiors who desire for my church to grow and be self-sustaining	1	2	3	4	5
48. Providing personnel for Sunday School	1	2	3	4	5
49. Vestry or Board meetings	1	2	3	4	5
50. Annual meetings	1	2	3	4	5
51. Changes are difficult for some people who cannot move with the times	1	2	3	4	5
52. The choir	1	2	3	4	5
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	1	2	3	4	5
54. Weaknesses in the church and my own fellowship	1	2	3	4	5
55. Lack of team ministry--too much to be done by one alone	1	2	3	4	5
56. The telephone	1	2	3	4	5
57. Difficulty in getting free time and vacation time	1	2	3	4	5
58. Prioritizing the workload	1	2	3	4	5
59. Denominational conflict on issues	1	2	3	4	5

Statement	Present Stressor not at all				a great deal
60. Balancing between work, family, and personal time	1	2	3	4	5
61. Decreasing commitment to the life and work of the church by the membership	1	2	3	4	5
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	1	2	3	4	5
63. Evening services are poorly attended but are expected to continue	1	2	3	4	5
64. Membership expectations are too low and there is too little accountability	1	2	3	4	5
65. "Impossibility thinking," people who react negatively to any new idea or vision	1	2	3	4	5
66. Gossip	1	2	3	4	5
67. People who see church as a closed club	1	2	3	4	5
68. Feeling that I am more of a figurehead that a true leader	1	2	3	4	5
69. Having all of the responsibility but none of the decision making power	1	2	3	4	5
70. The only power I have is the power of persuasion and most people will not be persuaded	1	2	3	4	5
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	1	2	3	4	5
72. Balancing worship styles and needs	1	2	3	4	5
73. Being true to Biblical principles which conflict with popular beliefs	1	2	3	4	5
74. Maintaining spiritual disciplines--prayer particularly	1	2	3	4	5
75. There is a growing, general disrespect for the clergy	1	2	3	4	5
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	1	2	3	4	5
77. The traditions of the church are despised by the "boomer" generation	1	2	3	4	5
78. No support from my colleagues in the ministry of my own denomination	1	2	3	4	5
79. Alienated from the bureaucracy of my denomination's head office	1	2	3	4	5
80. Retirement finances are a concern	1	2	3	4	5
81. Dealing with unreasonable people and the problems that arise from this	1	2	3	4	5
82. The unstated pressure that the congregation needs to grow numerically	1	2	3	4	5
83. Criticism leveled against the church is taken as personal criticism	1	2	3	4	5
84. Congregations often do not understand the unique pressures experienced clergy and their families	1	2	3	4	5

Statement	Present Stressor				
	not at all				a great deal
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	1	2	3	4	5
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	1	2	3	4	5
87. The change of leadership each year, without much personal control	1	2	3	4	5
88. Making decisions that involve controversy	1	2	3	4	5
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	1	2	3	4	5
90. Being overwhelmed by the needs in people's lives and the community	1	2	3	4	5
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	1	2	3	4	5

Please list any areas of vocational stress you experience that were not mentioned in the questionnaire above:

1. ______________________________

____

2. ______________________________

____

3. ______________________________

____

4. ______________________________

____

5. ______________________________

____

Now that you have completed the questionnaire:

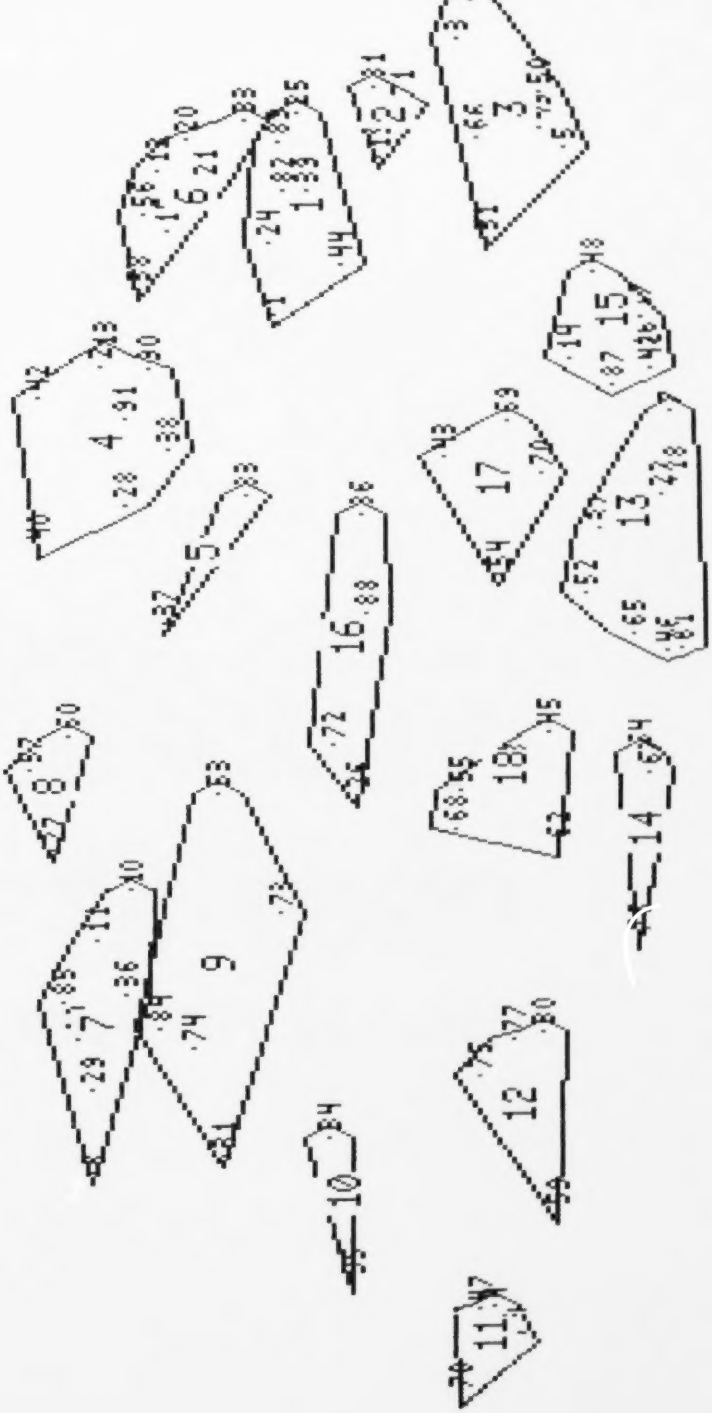
-Place the completed questionnaire into the attached envelope
-PLEASE NOTE THAT YOUR NAME IS NOT REQUIRED
-Drop the envelope into the mail. No postage is needed.

Thank you for agreeing to take part in this study and for giving so generously of your time and effort. If you have any questions, please contact Wes Miller at 403-492-5118.

APPENDIX K

CLUSTER SOLUTIONS 18, 12, 6, 7, 8, 9, 10

CLUSTER #18 CONCEPT MAP



CLUSTER #18

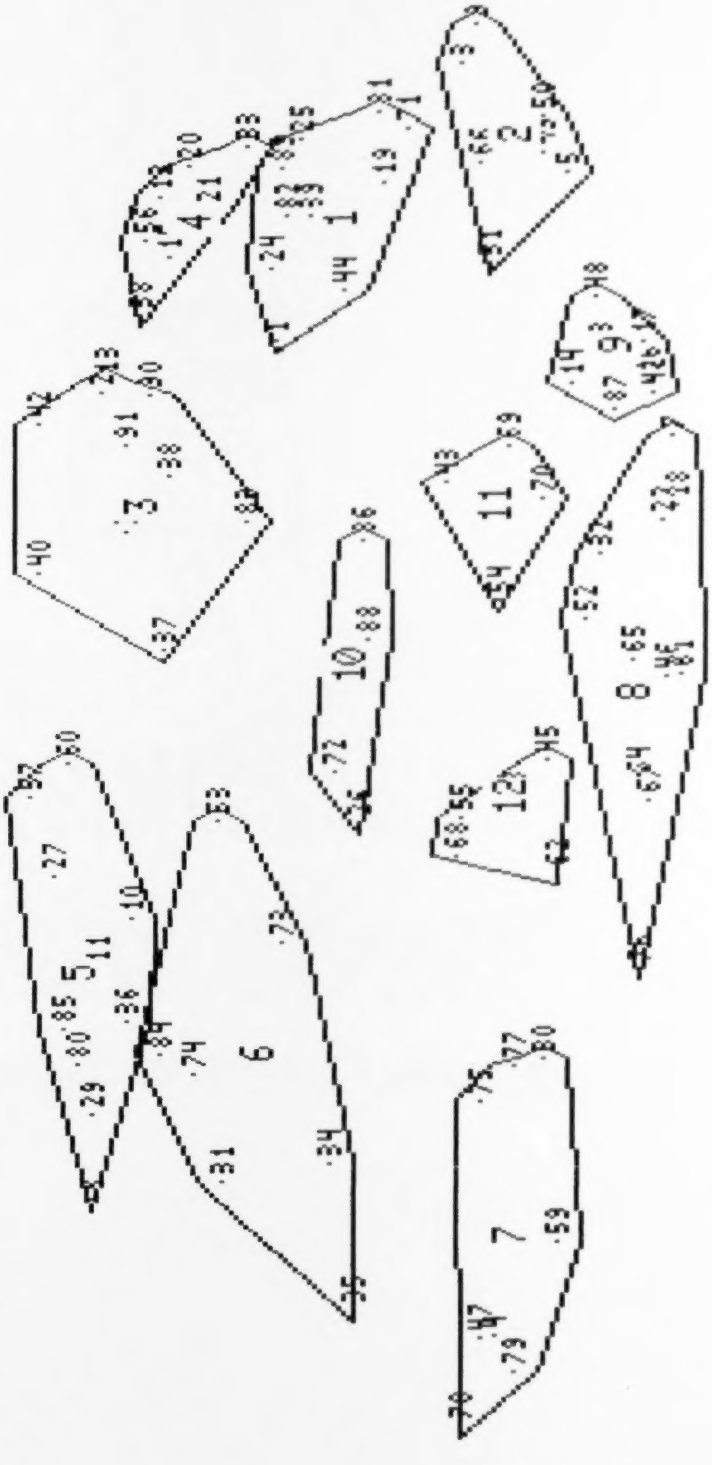
Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
25. Being expected to see miracles performed after every message	0.40
Cluster Average	**0.32**
Cluster #2	
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
19. Being a change agent	0.45
Cluster Average	**0.41**
Cluster #3	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #4	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
13. Deadlines for sermons, studies, meetings, etc.	0.24
28. Feeling inadequate in areas of counselling	0.24
2. Too much to do and not enough time to do it	0.25
40. Finding sufficient study and sermon preparation time	0.26
Cluster Average	**0.22**
Cluster #5	
83. Criticism leveled against the church is taken as personal criticism	0.32

37. Pressure from myself to be creative every week	0.35
Cluster Average	**0.34**
Cluster 6	
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
12. Counselling load	0.32
56. The telephone	0.32
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.33**
Cluster #7	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.20**
Cluster #8	
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
Cluster Average	**0.23**
Cluster #9	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
Cluster Average	**0.55**
Cluster #10	
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.94**
Cluster #11	
79. Alienated from the bureaucracy of my denomination's head office	0.35

78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
Cluster Average	**0.47**
Cluster #12	
75. There is a growing, general disrespect for the clergy	0.57
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.64**
Cluster #13	
18. Lack of consistent giving	0.16
7. Tight finances in the church	0.19
61. Decreasing commitment to the life and work of the church by the membership	0.21
46. Transience in my people	0.23
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
52. The choir	0.38
Cluster Average	**0.24**
Cluster #14	
64. Membership expectations are too low and there is too little accountability	0.36
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.41**
Cluster #15	
41. Finding men who are willing to be trained to be leaders	0.12
17. Lack of adequate volunteers	0.12
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
23. Recruiting volunteers and keeping them in place	0.22
14. Resistance to change in methodology	0.24
48. Providing personnel for Sunday School	0.24
Cluster Average	**0.18**
Cluster #16	
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
88. Making decisions that involve controversy	0.45

26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
72. Balancing worship styles and needs	0.57
Cluster Average	**0.49**
Cluster #17	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
Cluster Average	**0.27**
Cluster #18	
45. Working with my leadership team	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
Cluster Average	**0.49**

CLUSTER #12 CONCEPT MAP



CLUSTER #12

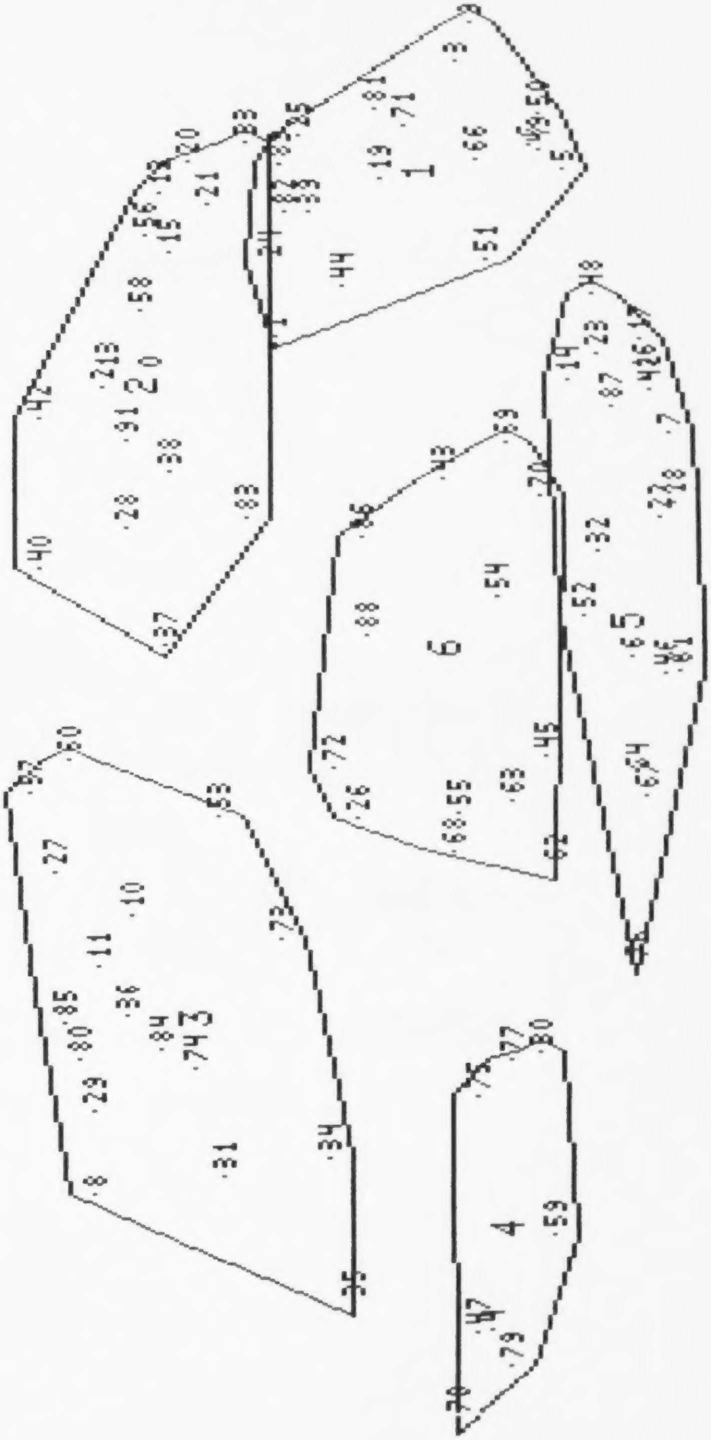
Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
40. Finding sufficient study and sermon preparation time	0.26
83. Criticism leveled against the church is taken as personal criticism	0.32
37. Pressure from myself to be creative every week	0.35
Cluster Average	**0.24**
Cluster #4	
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25

58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
12. Counselling load	0.32
56. The telephone	0.32
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.33**
Cluster #5	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.21**
Cluster #6	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.66**
Cluster #7	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**

Cluster #8	
18. Lack of consistent giving	0.16
7. Tight finances in the church	0.19
61. Decreasing commitment to the life and work of the church by the membership	0.21
46. Transience in my people	0.23
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.29**
Cluster #9	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
23. Recruiting volunteers and keeping them in place	0.22
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
Cluster Average	**0.18**
Cluster #10	
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
88. Making decisions that involve controversy	0.45
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
72. Balancing worship styles and needs	0.57
Cluster Average	**0.49**
Cluster #11	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
Cluster Average	**0.27**
Cluster #12	
45. Working with my leadership team	0.45

68. Feeling that I am more of a figurehead that a true leader	0.47
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
Cluster Average	**0.49**

CLUSTER #6 CONCEPT MAP



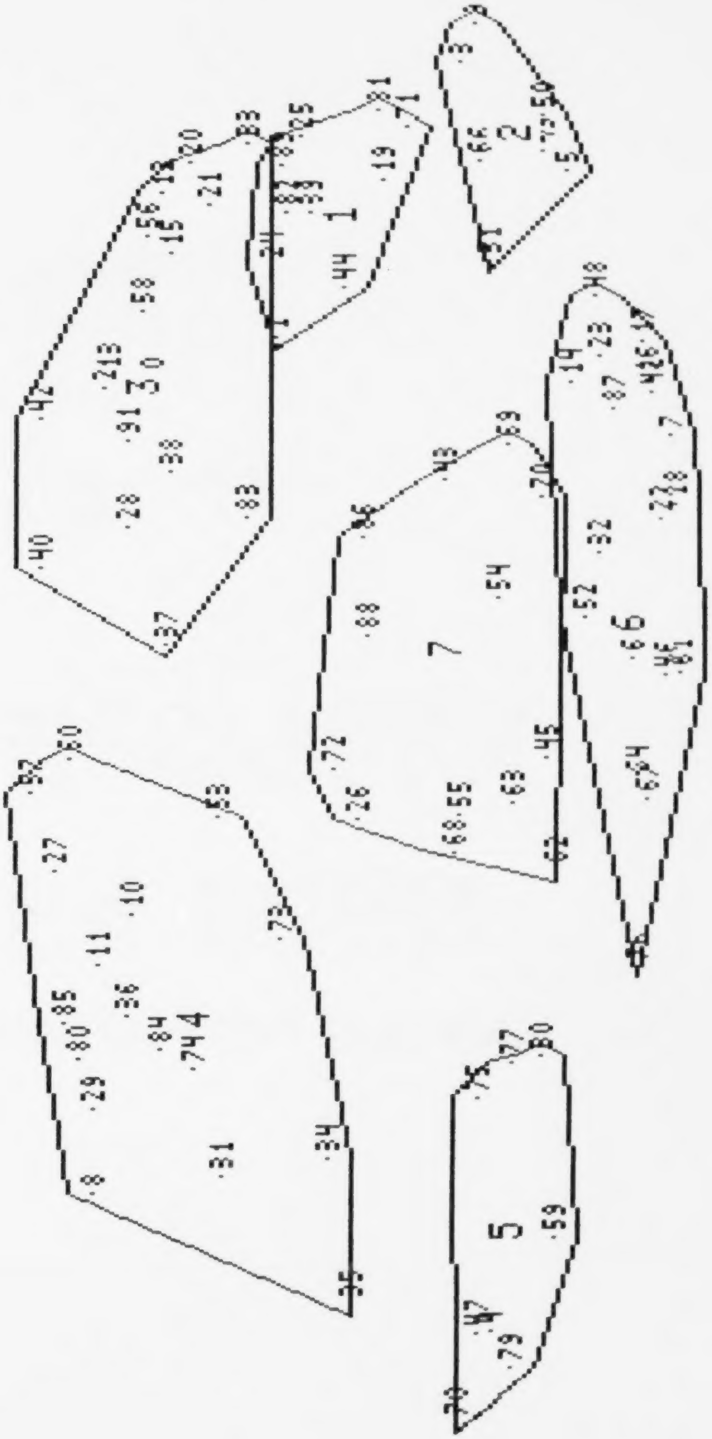
CLUSTER #6

Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
51. Changes are difficult for some people who cannot move with the times	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
6. Power plays by members of congregation	0.32
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
5. Failure to experience unity in congregation	0.33
39. Needing to be a great evangelist	0.35
66. Gossip	0.37
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
49. Vestry or Board meetings	0.41
19. Being a change agent	0.45
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.37**
Cluster #2	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
40. Finding sufficient study and sermon preparation time	0.26
58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
83. Criticism leveled against the church is taken as personal criticism	0.32
12. Counselling load	0.32
56. The telephone	0.32
37. Pressure from myself to be creative every week	0.35
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46

Cluster Average	**0.28**
Cluster #3	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.40**
Cluster #4	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**
Cluster #5	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
18. Lack of consistent giving	0.16
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
7. Tight finances in the church	0.19
61. Decreasing commitment to the life and work of the church by the membership	0.21
23. Recruiting volunteers and keeping them in place	0.22

46. Transience in my people	0.23
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.25**
Cluster #6	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
45. Working with my leadership team	0.45
88. Making decisions that involve controversy	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

CLUSTER #7 CONCEPT MAP



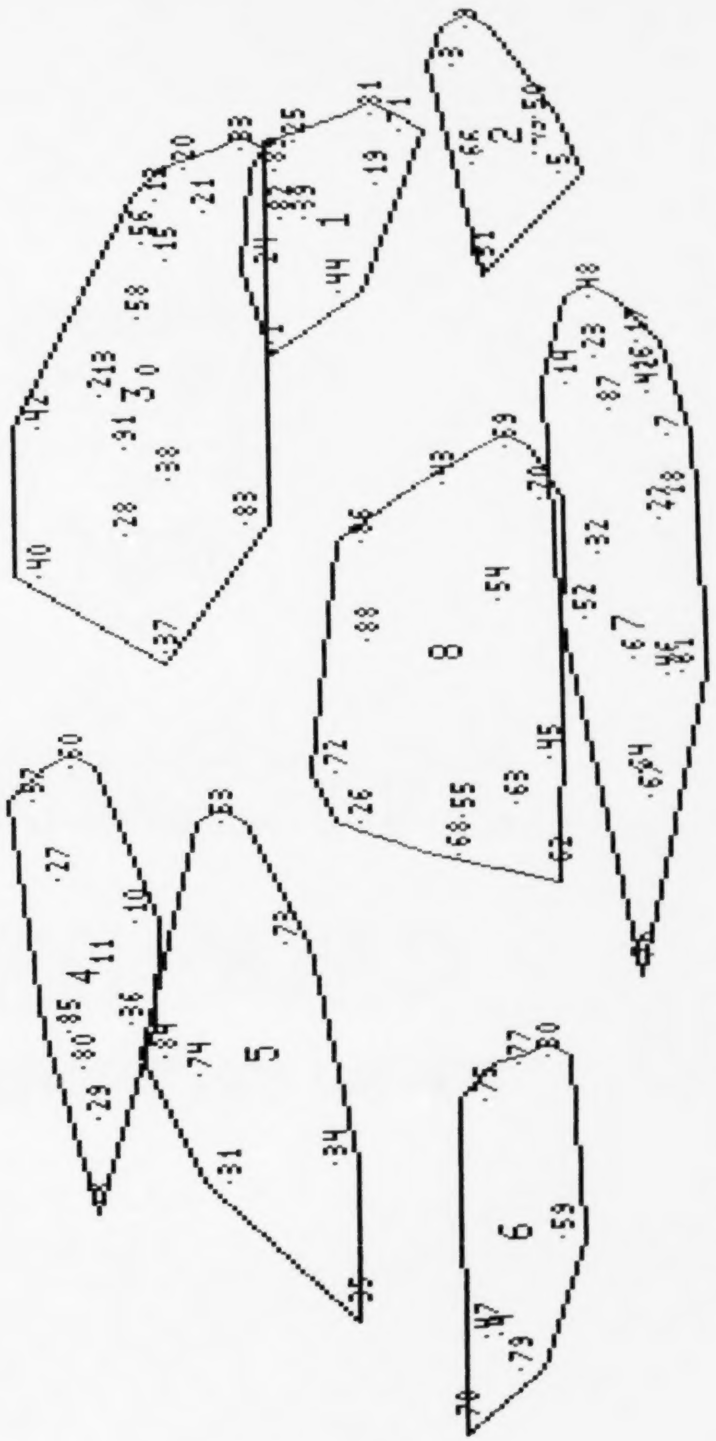
CLUSTER #7

Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
40. Finding sufficient study and sermon preparation time	0.26
58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
83. Criticism leveled against the church is taken as personal criticism	0.32
12. Counselling load	0.32
56. The telephone	0.32

37. Pressure from myself to be creative every week	0.35
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.28**
Cluster #4	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.40**
Cluster #5	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**
Cluster #6	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
18. Lack of consistent giving	0.16
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
7. Tight finances in the church	0.19

61. Decreasing commitment to the life and work of the church by the membership	0.21
23. Recruiting volunteers and keeping them in place	0.22
46. Transience in my people	0.23
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.25**
Cluster #7	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
45. Working with my leadership team	0.45
88. Making decisions that involve controversy	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

CLUSTER #8 CONCEPT MAP



CLUSTER #8

Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
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81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
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13. Deadlines for sermons, studies, meetings, etc.	0.24
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21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
40. Finding sufficient study and sermon preparation time	0.26
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83. Criticism leveled against the church is taken as personal criticism	0.32
12. Counselling load	0.32
56. The telephone	0.32

37. Pressure from myself to be creative every week	0.35
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.28**
Cluster #4	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
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36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.21**
Cluster #5	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.66**
Cluster #6	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
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Cluster Average	**0.55**
Cluster #7	
17. Lack of adequate volunteers	0.12
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52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.25**
Cluster #8	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
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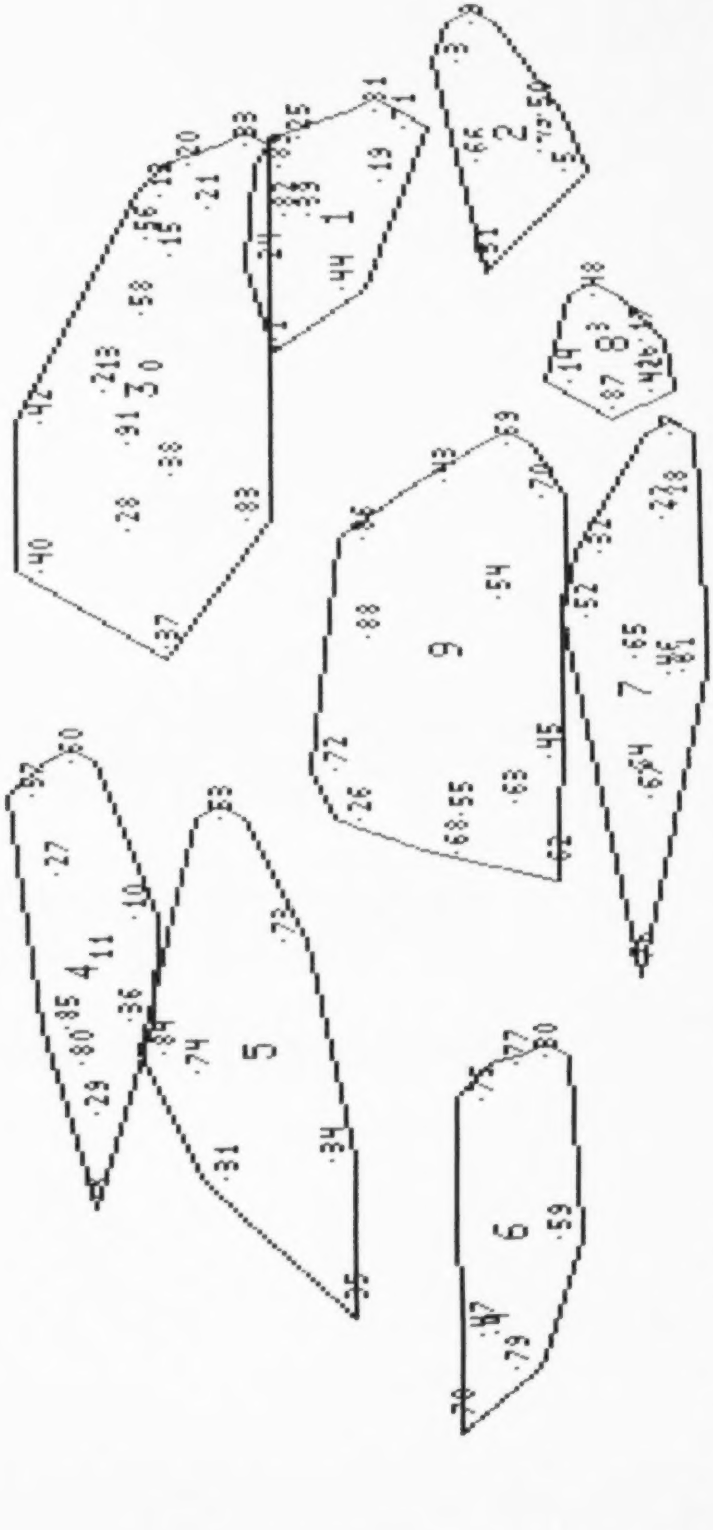
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

CLUSTER #9 CONCEPT MAP



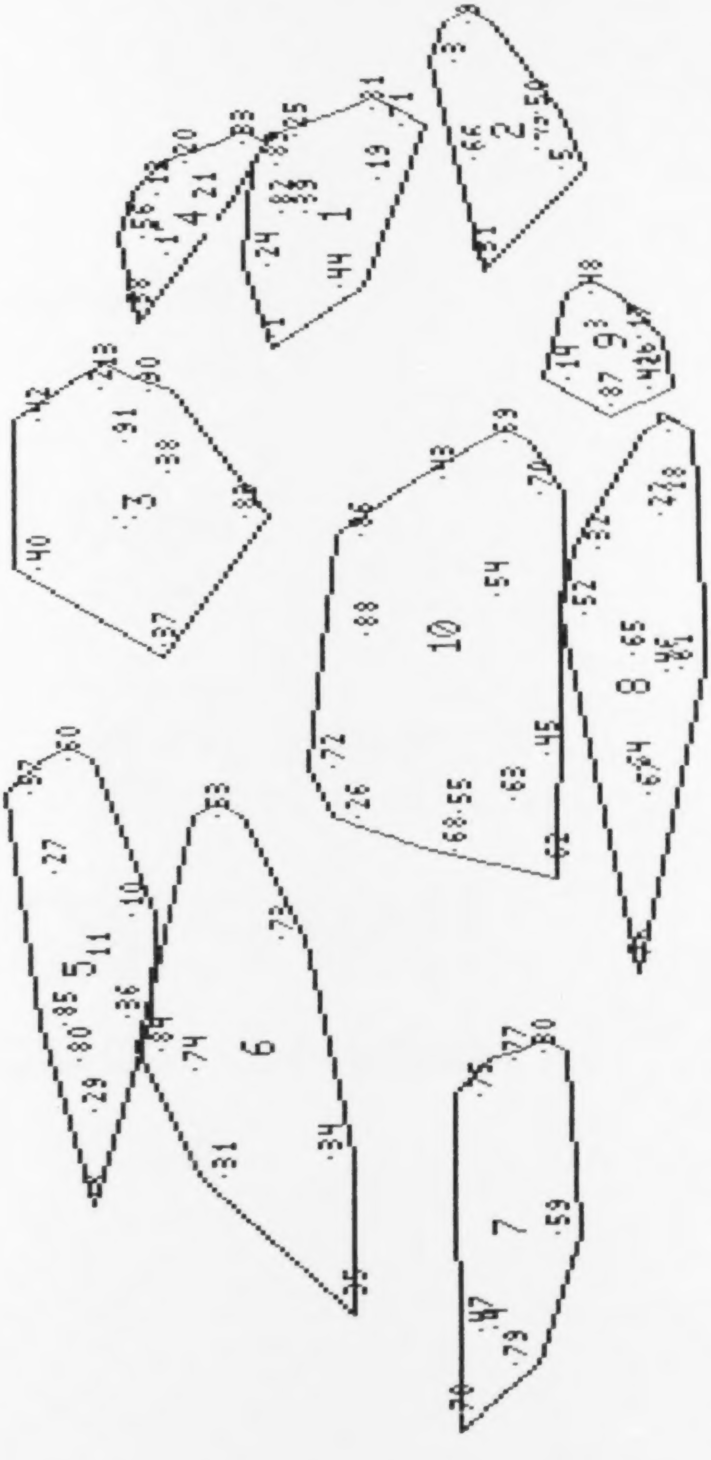
CLUSTER #9

Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25
40. Finding sufficient study and sermon preparation time	0.26
58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
83. Criticism leveled against the church is taken as personal criticism	0.32
12. Counselling load	0.32
56. The telephone	0.32

37. Pressure from myself to be creative every week	0.35
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.28**
Cluster #4	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.21**
Cluster #5	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.66**
Cluster #6	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**
Cluster #7	
18. Lack of consistent giving	0.16
7. Tight finances in the church	0.19

61. Decreasing commitment to the life and work of the church by the membership	0.21
46. Transience in my people	0.23
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.29**
Cluster #8	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
23. Recruiting volunteers and keeping them in place	0.22
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
Cluster Average	**0.18**
Cluster #9	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
45. Working with my leadership team	0.45
88. Making decisions that involve controversy	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

CLUSTER #10 CONCEPT MAP



CLUSTER #10

Cluster/Items	**Bridging Index**
Cluster #1	
1. Dealing with unrealistic congregation expectations	0.28
82. The unstated pressure that the congregation needs to grow numerically	0.29
24. Being expected to preach a good sermon every service	0.31
44. A church context where you have to be everything to everyone	0.31
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	0.32
39. Needing to be a great evangelist	0.35
71. Getting the blame for failure, even if I did not make the decisions that led to the failure	0.38
81. Dealing with unreasonable people and the problems that arise from this	0.40
25. Being expected to see miracles performed after every message	0.40
19. Being a change agent	0.45
Cluster Average	**0.35**
Cluster #2	
51. Changes are difficult for some people who cannot move with the times	0.28
6. Power plays by members of congregation	0.32
5. Failure to experience unity in congregation	0.33
66. Gossip	0.37
49. Vestry or Board meetings	0.41
3. The repeated handling of minor squabbles and differences	0.45
50. Annual meetings	0.45
9. Solving political problems within the congregation	0.51
Cluster Average	**0.39**
Cluster #3	
90. Being overwhelmed by the needs in people's lives and the community	0.16
38. Being placed into situations I am not prepared for	0.18
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	0.18
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	0.23
28. Feeling inadequate in areas of counselling	0.24
13. Deadlines for sermons, studies, meetings, etc.	0.24
2. Too much to do and not enough time to do it	0.25
40. Finding sufficient study and sermon preparation time	0.26
83. Criticism leveled against the church is taken as personal criticism	0.32
37. Pressure from myself to be creative every week	0.35
Cluster Average	**0.24**
Cluster #4	
21. Being confronted with an overwhelming number of people problems and trying to fix them all personally	0.25

58. Prioritizing the workload	0.28
15. Emergencies that require the provision of recurring services	0.31
12. Counselling load	0.32
56. The telephone	0.32
33. Visitation expectations	0.40
20. Trying to manage multiple objectives, projects, and deadlines	0.46
Cluster Average	**0.33**
Cluster #5	
85. Life can become too serious in our home because of the problems, expectations, and seriousness of what we deal with	0.00
8. Tight finances in the home	0.06
29. Wanting parts of my life to be private when it is so public	0.15
80. Retirement finances are a concern	0.15
27. Trying to give family time and energy	0.15
60. Balancing between work, family, and personal time	0.26
57. Difficulty in getting free time and vacation time	0.27
11. Expectations on the family by the church	0.32
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	0.36
10. Being on display 24 hours a day	0.39
Cluster Average	**0.21**
Cluster #6	
53. Personal weaknesses in forms of sin, insufficient faith, prayer, Bible study, patience with others	0.43
84. Congregations often do not understand the unique pressures experienced clergy and their families	0.46
31. Feeling hypocritical because often my spiritual life seems dry and barren	0.61
73. Being true to Biblical principles which conflict with popular beliefs	0.61
74. Maintaining spiritual disciplines--prayer particularly	0.66
35. Feeling pressured by clergy of larger growing congregations	0.88
34. Lack of personal skills in areas such as leadership and training	1.00
Cluster Average	**0.66**
Cluster #7	
79. Alienated from the bureaucracy of my denomination's head office	0.35
78. No support from my colleagues in the ministry of my own denomination	0.41
47. Superiors who desire for my church to grow and be self-sustaining	0.47
75. There is a growing, general disrespect for the clergy	0.57
4. Dealing with denominational decisions on the local level when persons are opposed locally	0.63
59. Denominational conflict on issues	0.64
77. The traditions of the church are despised by the "boomer" generation	0.66
30. Having to deal with difficult staff members	0.70
Cluster Average	**0.55**

Cluster #8	
18. Lack of consistent giving	0.16
7. Tight finances in the church	0.19
61. Decreasing commitment to the life and work of the church by the membership	0.21
46. Transience in my people	0.23
32. Feeling lonely because so few people in the church want to be involved in ministry	0.25
65. "Impossibility thinking," people who react negatively to any new idea or vision	0.25
22. Raising funds for the ministries of the church	0.26
64. Membership expectations are too low and there is too little accountability	0.36
52. The choir	0.38
67. People who see church as a closed club	0.43
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	0.46
Cluster Average	**0.29**
Cluster #9	
17. Lack of adequate volunteers	0.12
41. Finding men who are willing to be trained to be leaders	0.12
16. Lack of a corporate vision	0.17
87. The change of leadership each year, without much personal control	0.18
23. Recruiting volunteers and keeping them in place	0.22
48. Providing personnel for Sunday School	0.24
14. Resistance to change in methodology	0.24
Cluster Average	**0.18**
Cluster #10	
70. The only power I have is the power of persuasion and most people will not be persuaded	0.18
69. Having all of the responsibility but none of the decision making power	0.25
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	0.31
54. Weaknesses in the church and my own fellowship	0.34
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	0.43
45. Working with my leadership team	0.45
88. Making decisions that involve controversy	0.45
68. Feeling that I am more of a figurehead that a true leader	0.47
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	0.50
55. Lack of team ministry--too much to be done by one alone	0.50
63. Evening services are poorly attended but are expected to continue	0.51
62. People are slow to recognize that we in North America live on one of the biggest mission fields in the world	0.52
72. Balancing worship styles and needs	0.57
Cluster Average	**0.42**

APPENDIX L

Responses Endorsed by Person

Person	Total #4 (a fair amount) Endorsed	Total #5 (a great deal) Endorsed	Combined #4 and #5 Endorsed
1	8	2	10
2	35	4	39
3	22	23	45
4	13	1	14
5	18	0	18
6	24	10	34
7	14	10	24
8	10	57	67
9	25	28	53
10	22	9	31
11	17	8	23
12	0	0	0
13	27	10	37
14	0	0	0
15	14	21	35
16	26	8	34
17	7	3	10
18	38	20	58
19	5	3	8
20	10	3	13
21	21	4	25
22	9	0	9
23	7	1	8
24	11	2	13
25	11	0	11
26	21	4	25
27	28	17	45
28	16	0	16
29	25	37	62
30	3	0	3
31	27	3	30
32	20	2	22
33	14	18	33
34	14	1	15
35	26	10	36
36	8	2	10
37	6	0	6
38	20	8	28
39	6	1	7
40	12	4	16
41	7	4	11
42	21	0	21

Person	Total #4 (a fair amount) Endorsed	Total #5 (a great deal) Endorsed	Combined #4 and #5 Endorsed
43	35	8	43
44	10	0	10
45	31	16	47
46	13	2	15
47	11	0	11
48	7	0	7
49	6	0	6
50	13	8	23
51	14	7	21
52	18	3	21
53	1	0	1
54	14	3	17
55	6	1	7
56	24	2	26
57	11	5	16
58	2	0	2
59	12	0	12
60	8	0	8
61	11	0	11
62	41	0	41
63	4	0	4
64	22	0	22
65	4	0	4
66	26	6	32
67	32	12	44
68	18	0	18
69	8	1	9
70	14	0	14
71	27	9	36
72	18	6	24
73	11	0	11
74	25	28	53
75	18	9	27
76	24	15	39
77	10	5	15
78	25	13	38
79	3	1	4
80	2	2	4
81	38	9	47
82	28	2	30
83	33	16	49
84	15	0	15
85	9	6	14
86	29	2	31
87	8	3	11
88	6	0	6

Person	**Total #4 (a fair amount) Endorsed**	**Total #5 (a great deal) Endorsed**	**Combined #4 and #5 Endorsed**
89	7	9	16
90	17	3	20
91	23	7	30
92	33	15	48
93	11	2	13
94	13	0	13
95	31	17	48
96	24	5	29
97	10	13	23
98	22	11	33
99	16	1	17
100	30	8	38
Mean	**16.5**	**6.3**	**22.8**

APPENDIX M

Additional Vocational Stressors Listed on Survey

Additional Comments/Statements Regarding Vocational Stressors	**Survey #**
1. Dealing with transients--either repeater or first timer including physical safety	2
2. Weddings and funerals	2
3. Serving in higher level of denomination e.g.. chairing committees or serving in committees and the time and energy it takes in light of local demands	2
4. Persons who do not let anyone know of their illness or need and then complain that the minister never called them or visited	2
5. Persons who drop out and will never discuss the reasons why	2
6. The expectations of the native community that they do not support in any way, but always need to be on call for crisis	3
7. Burn-out from members of [denomination} who wish they never had never defected from [denomination] communion	3
8. Teenage occultism, often Satanism, leading to suicides	3
9. Some concern about whether the congregation will want or be able to continue with a team ministry next year when my colleague retires . . .	4
10. My financial concerns (personal) due to lack of an increase and parish finances continue to be a problem. . .	4
11. My own personal/emotional issues--insecurity--which directly effect my leadership	5
12. Separating church and home emotionally	5
13. The stress of wondering if I'm in the right place (congregation) at the right time	7
14. The temptation of early retirement (freedom) and the fear of staying in ministry because I can't afford to do otherwise	7
15. The stress of the introvert in an extroverted occupation . . . I'm peopled out"	7
16. Lack of further education courses esp. on Scripture offered by my local university at a time I can get to them.	8
17. Lack of good educational resources--I am forever having to create curriculum	8
18. Being a single woman in ministry--few, if any, possibilities for personal life/romantic involvement	9
19. Job security	11
20. Financial security--stress of feeling underpaid for educational level and some who feel I'm already overpaid for what I do	11
21. Conflict between individuals which "spills over" into the rest of the congregation	13
22. Not presently experiencing this, but in the past I have had disloyal staff and Board members who promote their own political agendas	15
23. Being in a parish where there is little involvement and people basically want me to look after them until they die	18

Additional Comments/Statements Regarding Vocational Stressors	Survey #
24. In a sense, time on my hands but also other times when too much to do at certain times of the year	18
25. Decrease of loyalty to denomination	20
26. Decrease of commitment. Church not all-important anymore (as it used to be). Family interests more important. . . .	20
27. People's unwillingness to treat each other with tolerance and Christian love	23
28. Differences in vision and priorities among staff members. Differing expectations	25
29. Family: my wife has recently left my congregation to join another [denomination] body that ordains women. . . .	29
30. Feeling locked into my job because of finances and responsibilities	33
31. Lack of leadership giftedness and initiatives--general apathy	33
32. Lack of desire to grow numerically; strong desire to maintain status quo; willing to lose members rather than change	33
33. Priority setting that balances congregational needs and personal needs	39
34. The desire to make more of an impact for God than time allows. Open doors and opportunities abound but resources both people and finances are limiting	40
35. Some church officers resist any move toward "one to one" ministry, after the service, where the Holy Spirit is invoked	41
36. Fifty young people wanting youth groups and not sufficient number nor quality leaders to provide groups and disciple them	41
37. Lack of spiritual and theological companions in the way that our faith could be discussed with--to dialogue with in depth	43
38. Lack of space to be purely human e.g.. lack of opportunities to do non church related things . . . home is not a place of personal refuge	43
39. Just too much--it is always the next sermon, the next sermon, . . .	43
40. Working with intolerant people i.e. extreme spiritual warfare leanings or relating closely with someone who does not accept basic Christian theology	46
41. Staying at the front edge of ministry to generation X and the unchurched crowd	47
42. Finding skilled and tested staff	47
43. To lead with both compassion and assertiveness	47
44. To develop a staff intentionally that is more gifted than myself	47
45. To develop ministry paradigms that invest adequate time in training and supervising lay staff	47
46. Since I believe that I should take leadership roles in the higher courts of the church, I have too many "hats" . . . The result often is that the work often does not get done at home as it should	48
47. Balance of tradition holding and change directing	52
48. The unwritten ministry expectations for my wife	53
49. A concern for my wife in balancing family, work, and church ministry	53
50. My own unreasonable expectations of myself	54
51. Feeling too much of a personal responsibility for everything	54

Additional Comments/Statements Regarding Vocational Stressors	Survey #
52. Primarily finances, lack of vision, see no need to change when falling membership and dwindling resources prompt it. Lack of consistent, committed Christians	55
53. Biblical illiteracy	55
54. Church growing too fast	57
55. Too many projects/programs to monitor	57
56. Lack of time and resources for further education	59
57. Family attitudes toward ministry	59
58. Understanding and being victorious in spiritual warfare	62
59. The political situation existing within church	63
60. Seemingly endless administration meetings dealing with economy and policy	63
61. Cultural differences and expectations deriving from those differences	63
62. Finding time to serve within the pastoral charge and the larger community	71
63. Agreeing to and complying with a reasonable number of working hours per week	71
64. Great lack of support when minister "falls" . . .	72
65. General councils have blatantly ignored the majority sense re. controversial issues . . .	72
66. Volunteers in key areas who "run out of steam" and do not fulfill their job description	74
67. Church is just not where my heart is anymore. However, I love my ministry of liturgy, preaching, teaching, and pastoral care	74
68. Loneliness for personal friends when everyone in congregation needs to be able to have access to me	82
69. Office in my home with no expenses being picked up by my congregation	82
70. The barrage of issues from pettiness to large pervasive problems--psychological weight and burden	83
71. Insufficient personal time for study prayer, preparation, reflection	85
72. Still carrying the burden that women can be good pastors and of making the church more inclusive. Sexism is a stressor for me	85
73. Pressures from society and culture that stereotype the church and clergy persons	87
74. Discomfort with right-wing evangelical attitudes within the church and community	87
75. Doubts about the role of ordained clergy and the church as a corporate entity within society	87
76. Making long term commitments to total strangers and accepting the consequences	87
77. Funeral preparations because of time limits and difficulties in knowing the families	87
78. One stress may be the feeling of being trapped in a parish and being unable to move because there are no vacancies. This raises serious livelihood issues	92

Additional Comments/Statements Regarding Vocational Stressors	Survey #
79. Failure of the parish to take personal responsibility for the outcome of initiatives. Everyone waits of me to come up with something and then ignores it when I do.	92
80. Sermon preparation--weight of 2 sermons per week	95
81. Unreasonable expectations of social visits especially from Seniors	95
82. Dealing with requests for and from people not associated with the church	96
83. Unclear expectations and lack of "ongoing" evaluation. I sometimes wonder if I'm doing my job.	96
84. High needs people	96
85. Teaching: responsibility to keep people away from dangerous tendencies	100
86. Dealing with those people you can't seem to win over . . . who just fight you all the way . . . causing a power struggle and disunity	100
87. Continuing education needed to be recognized by the congregation and Diocesan leaders--new tools for new jobs	101
88. Time management needs to be identified by congregation	101
89. Conflict management--as people become more critical, clergy need to become better able to deal with it	101

APPENDIX N

Edited Vocational Stressors Listed on Survey

Additional Comments/Statements Regarding Vocational Stressors	Survey #
1. Dealing with transients--either repeater or first timer including physical safety	2
5. Persons who drop out and will never discuss the reasons why	2
8. Teenage occultism, often Satanism, leading to suicides	3
11. My own personal/emotional issues--insecurity--which directly effect my leadership	5
13. The stress of wondering if I'm in the right place (congregation) at the right time	7
16. Lack of further education courses esp. on Scripture offered by my local university at a time I can get to them.	8
17. Lack of good educational resources--I am forever having to create curriculum	8
18. Being a single woman in ministry--few, if any, possibilities for personal life/romantic involvement	9
19. Job security	11
25. Decrease of loyalty to denomination	20
50. My own unreasonable expectations of myself	54
54. Church growing too fast	57
61. Cultural differences and expectations deriving from those differences	63
72. Still carrying the burden that women can be good pastors and of making the church more inclusive. Sexism is a stressor for me	85
73. Pressures from society and culture that stereotype the church and clergy persons	87
74. Discomfort with right-wing evangelical attitudes within the church and community	87
75. Doubts about the role of ordained clergy and the church as a corporate entity within society	87
78. One stress may be the feeling of being trapped in a parish and being unable to move because there are no vacancies. This raises serious livelihood issues	92

APPENDIX O

Gender Differences in Vocational Stressor Statements

Statement	Male (n = 93)	Female (n = 7)	p
3. The repeated handling of minor squabbles and differences	2.81 (1.20)	3.71 (0.95)	0.048
18. Lack of consistent giving	3.09 (1.10)	3.71 (0.49)	0.014
19. Being a change agent	3.03 (1.07)	4.14 (0.69)	0.040
25. Being expected to see miracles performed after every message	1.77 (1.01)	1.14 (0.38)	0.003
32. Feeling lonely because so few people in the church want to be involved in ministry	2.49 (1.13)	3.71 (1.11)	0.026
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	2.53 (0.96)	3.86 (1.22)	0.027
44. A church context where you have to be everything to everyone	2.63 (1.12)	3.86 (1.07)	0.023
72. Balancing worship styles and needs	2.94 (1.10)	4.14 (0.70)	0.002
73. Being true to Biblical principles which conflict with popular beliefs	2.51 (1.08)	3.86 (1.07)	0.015
79. Alienated from the bureaucracy of my denomination's head office	1.97 (1.18)	1.14 (0.38)	0.000
88. Making decisions that involve controversy	3.06 (1.09)	4.42 (0.79)	0.003
90. Being overwhelmed by the needs in people's lives and the community	2.88 (1.07)	4.14 (1.06)	0.020

(Note: Standard Deviations are in parenthesis)

Tenure Differences in Vocational Stressor Statements

Statement	1 - 5 years (n = 11)	6+ years (n = 89)	p
3. The repeated handling of minor squabbles and differences	3.63 (0.92)	2.79 (1.20)	0.015
24. Being expected to preach a good sermon every service	3.64 (1.12)	2.84 (1.18)	0.046
36. Feeling like I'm a failure as I am unable to be the father I preach about due to time restraints	1.36 (0.51)	2.03 (1.01)	0.002
37. Pressure from myself to be creative every week	4.00 (0.78)	3.07 (1.03)	0.003
44. A church context where you have to be everything to everyone	3.64 (1.12)	2.61 (1.11)	0.013
78. No support from my colleagues in the ministry of my own denomination	1.45 (0.52)	2.04 (1.22)	0.007

(Note: Standard Deviations are in parenthesis)

APPENDIX P

Salary Differences in Vocational Stressor Statements

Statement	Below National Average (n = 17)	Above National Average (n = 79)	p
8. Tight finances in the home	3.35 (1.17)	2.67 (1.24)	0.041
20. Trying to manage multiple objectives, projects, and deadlines	3.70 (1.05)	3.08 (1.11)	0.035
44. A church context where you have to be everything to everyone	3.35 (1.17)	2.65 (1.10)	0.032
63. Evening services are poorly attended but are expected to continue	2.71 (1.40)	1.83 (1.23)	0.028
81. Dealing with unreasonable people and the problems that arise from this	3.76 (1.03)	2.72 (1.08)	0.001
82. The unstated pressure that the congregation needs to grow numerically	3.41 (1.12)	2.70 (1.14)	0.026
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	3.35 (1.00)	2.70 (1.10)	0.023
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	3.12 (0.99)	2.30 (1.03)	0.006

(Note: Standard Deviations are in parenthesis) $*P < 0.05$

Denomination Differences in Vocational Stressor Statements

Statement	Mainline Protestant (n = 63)	Conserv. Protestant (n = 37)	p
4. Dealing with denominational decisions on the local level when persons are opposed locally	2.42 (1.09)	2.00 (0.85)	0.031
25. Being expected to see miracles performed after every message	1.49 (0.82)	2.13 (1.13)	0.004
44. A church context where you have to be everything to everyone	2.92 (1.22)	2.38 (0.95)	0.015
45. Working with my leadership team	2.06 (0.90)	2.51 (0.93)	0.021
52. The choir	1.90 (1.03)	1.41 (0.73)	0.006
63. Evening services are poorly attended but are expected to continue	1.47 (0.98)	2.83 (1.38)	0.000
73. Being true to Biblical principles which conflict with popular beliefs	2.82 (1.10)	2.24 (1.09)	0.012
81. Dealing with unreasonable people and the problems that arise from this	2.69 (1.11)	3.19 (1.15)	0.039

(Note: Standard Deviations are in parenthesis)

APPENDIX Q

Size of Congregation Differences in Vocational Stressor Statements

Statement	1 - 299 (n = 74)	300+ (n = 25)	p
2. Too much to do and not enough time to do it	3.39 (1.04)	3.84 (0.85)	0.037
7. Tight finances in the church	3.55 (1.35)	2.68 (1.15)	0.003
46. Transience in my people	2.49 (1.07)	2.00 (0.76)	0.015
55. Lack of team ministry--too much to be done by one alone	2.95 (1.28)	2.20 (1.08)	0.006
74. Maintaining spiritual disciplines--prayer particularly	2.91 (1.00)	3.44 (1.04)	0.031

(Note: Standard Deviations are in parenthesis)

APPENDIX R

Satisfaction with Vocation Differences in Vocational Stressor Statements

Statement	Unsatisfied (n = 4)	Satisfied (n = 78)	p
1. Dealing with unrealistic congregation expectations	4.24 (0.06)	2.68 (0.92)	0.043
7. Tight finances in the church	4.25 (3.15)	3.15 (1.37)	0.011
26. Evaluating if people are actually praying and reading their Bible and sharing their faith on a regular basis	1.25 (0.50)	2.10 (1.00)	0.032
42. Dealing with interruptions, funerals, weddings, when the schedule is already full	3.50 (0.57)	2.46 (1.02)	0.028
43. Dealing with 40-55 year old adults--motivating them, leading them, and attempting to teach them	3.75 (0.50)	2.73 (1.07)	0.017
49. Vestry or Board meetings	4.25 (0.96)	2.54 (0.95)	0.034
50. Annual meetings	4.25 (0.96)	2.65 (1.09)	0.040
61. Decreasing commitment to the life and work of the church by the membership	4.50 (0.58)	3.03 (1.17)	0.008
65. "Impossibility thinking," people who react negatively to any new idea or vision	4.25 (0.96)	2.65 (1.09)	0.040
70. The only power I have is the power of persuasion and most people will not be persuaded	4.00 (0.82)	1.91 (0.93)	0.012
76. People are spiritually apathetic and refuse to be stirred by any exhortation or program	4.00 (0.00)	2.79 (1.04)	0.000
80. Retirement finances are a concern	3.50 (0.58)	2.49 (1.26)	0.028
86. The relational initiative is required to come from us, since we are the ones breaking into others' circles	4.25 (0.96)	2.71 (1.17)	0.044
89. Statements of dissatisfaction with a particular ministry are often directed at me with expectations of a solution	4.00 (0.82)	2.63 (1.13)	0.038
91. Facing a difficult pastoral visit i.e. a terminal patient, a recently bereaved family	1.50 (0.58)	2.46 (1.07)	0.036

(Note: Standard Deviations are in parenthesis)